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Led to the Light.

By HUDSON TUTTLE.

CHAPTER XIII.
STELLA.

All the morning Arling labored with his sermon. The difficulties he expected to vanish with the shadows of the night, had grown more formidable, and Jacob wrestling with the angel was child's play to this struggle of his with the scarcely definable truth which came within his grasp and yet evaded him. After dinner, without allowing himself his accustomed vocation, he resumed his task. Writing was slow, for the way was obstructed at every step, and a consciousness of the false position he had assumed held him down to the dead level of what he had been taught in the school. In this distracting labor he was interrupted by the entrance of the evangelist.

"You are an unexpected visitor, Mr. Howarth," said Arling warmly, "and I must say one gladly welcomed." In his vain searching and restless mental condition, the minister was ready to catch at even a straw of comfort, and Howarth was so firm in the faith and free from doubts, he was as a pillar of strength.

"I am glad you have a welcome for me," replied Howarth, "for I have, I assure you, a warm place in my heart for the Fordham Church, and with you in the pulpit it ought to bloom like the rose of Sharon. I came down from Hampton on the train, and must return this afternoon. There is a miraculous awakening there, all Churches join, and the Methodists are captains in Zion. I expect a great harvest of souls there. It surpasses the experiences in your church, marvelous as they were. By the way, how is your membership prospering?"

"Not as well as I desire. Since the flood-tide which came with you, there has been lukewarmness and falling off. We are not as strong as before that event."

"We are a corrupt generation, fallen on sinful times, Brother Arling. The hosts of sin grow stronger and stronger, crime increases, and grace in the Church less. A thousand, nay ten thousand evangelists are needed to herald the gospel."

How Arling shrank before this flaming enthusiasm and his doubts seemed as wicked thoughts instigated by Satan. Asserting himself he said:

"I attended a lecture last evening, which I am free to acknowledge has caused me a great deal of uneasiness. I am composing a sermon on the creation, and I went, thinking I might get some light. Instead I am borne down with a conflict which I can neither avert nor decide."

"Oh, you have got the evolution flea in your ear! Ha! ha! Has it bitten you hard? Well, you ought to have been forewarned, and do as I, under no persuasion be induced to attend a lecture on so called science. It is the death of faith, and faith is nine parts out of ten of a minister's requirements. Had you been at prayer-meeting, where you ought, you would not have met the devil in this temptation."

"You mistake," Mr. Howarth, "I am not one who desires faith grounded on ignorance. I want the truth, and if I only knew what was truth, I would follow regardless of consequences."

"There you are wrong—all wrong. If you or I knew the truth! There is the rub! What is truth? was asked nearly two thousand years ago. It was not answered. It never has been, nor can it ever be. Now, as long as even the Master did not tell us what is the truth, it is foolish for us to sacrifice ourselves for our ideas of it."

"If I should find evolution true I should, by my conscience, be compelled to resign my place in the pulpit."

"There you would make a greater mistake; the blunder of your life. You have no right to become a renegade and go over to the enemy. You belong to the Church. She educated you and gave you an honorable position. It would be ingratitude and perfidy. What is a shade of belief? There is not a minister in the Church who has no doubts. They increase in proportion to their intelligence. They put these doubts aside and go on preaching the doctrine of faith."

"I can not do that! I am before the world as a religious teacher, and can not teach what I do not believe. I must speak in accordance with my convictions."

"Convictions are not certainties, and the most damnable heresies have been the convictions of somebody. There is no use of knocking one's head against a beam when you can bow yourself under it. Your family depends on your salary, and that depends on your preaching as you were taught in the theological college. Do you want to be a beggar? Do you want to see your wife and child in rags, and famishing?"

"Should I lose my place, there are others awaiting me. I am not as hopelessly dependent as you presume."

"Other places!" sneered Howarth. "A minister discharged for heresy will wait a long time for a call. You mistake yourself, my dear sir, in your capabilities for any other business or profession. I have had some experience in the world, and I must say that the most incapable men I have ever met were gospel ministers. After four years in college and three in the theological school the graduate may be wise in books, but in useful knowledge he is a child. He finds himself unable to compete with those trained in the school of affairs."

These words struck home, for Arling had been constantly reminded in his business of his helplessness and deficiency in his knowledge of men.

Turning to Asphodel, Howarth continued: "Sister Arling, if you have influence over your husband persuade him to keep in the path marked by the devout men of our Church and away from the vain ideas of science which lead to ruin."

Tears fell from his eyes expressive of his intense feeling. "I have another errand," he continued; "I have felt it my duty to call on that unfortunate young man who is now in jail charged with an awful crime. I pray he may be found innocent, although circumstances are dark against him. I wish to call on him and endeavor to win his soul from its black infidelity to Jesus."

"Your object is a good one," responded Arling, "yet I fear you will not be successful. I have often visited him, but I do not venture to speak on religious matters."

"It is our duty, laid on us by our Master, and, however disagreeable, must be done."

"Stella and I were planning to visit Mr. Canning this morning," said Mrs. Arling.

"How fortunate! May I not crave the pleasure of accompanying you?"

His escort was not desirable, yet could not be refused, and the party thus formed set out for the jail. The front of this highly necessary building was not unlike that of the private residences on either side and there was not the least indication of its character. They ascended the steps leading to the front entrance and were received by the wife of the sheriff in a finely furnished parlor.

"We called to see Sherwood Canning," said Howarth. "The unfortunate young man must find the days drag irksome, confined here under the shadow of a terrible crime."

Canning had a warm friend in the sheriff's wife and she replied:

"He is unfortunate and a victim to prejudice, and quite wrong-headed in staying here when he might be at liberty. He, however, has his reasons, and employs his time so well I do not think he finds the place irksome."

"Shall we go into his cell?" asked Stella.

"My husband has arranged a little room in the front portion of the house and Mr. Canning retires there to be away from the horrid jail room. I do not suppose it is lawful, and we take the risk of his escaping, yet we have that confidence in him we would in our own son."

The sheriff at this moment entered, and his wife made known the wishes of the visitors. He took up a heavy key from a desk, and preceded them down a stone stairway to a massive iron door. It was secured not only with the lock but heavy bolts. Entering he carefully closed and locked it. He was a strong, determined man, fearless, yet alert to danger, which he held in contempt. The room they entered was long, with high ceiling. The walls formed of massive blocks of stone. The narrow windows were secured by heavy iron bars. Through the centre was a block of cells opening on one side into the room, the doors, formed of grating, so that at any time the prisoners might be seen. At certain hours these doors were opened and they were allowed to come out for exercise in the passage surrounding their cells, or rather dens. The ventilation was bad, and the air had the indescribable sickening odor of such places. It is something more than the foulness of the cess pool and air vitiated by over breathing. There is in it psychic foulness from all the degraded criminals who have been kept therein.

As Stella looked into these narrow cells, she shuddered to think of Sherwood, with his refined manners and healthful habits, confined therein and forced to breathe the tainted air and lie on the straw mattress. A hard, coarse face looked out of the shadow through the bars, like a beast of prey in its cage. There was no trace of shame or regret, but a defiant stare of an animal at bay.

"He is held for burglary," said the sheriff.

In the next cell was a mere boy, who looked pleadingly through the bars with large eyes and pallid face.

"Poor boy," exclaimed Asphodel, "why are you here?"

His eyes filled with tears, and he turned away.

"His widowed mother," exclaimed the sheriff, "was once wealthy, but was reduced to starvation. She was proud and would not ask for charity. This son of hers failed to get work and was almost driven to desperation. At this critical moment he found a pocket-book containing a considerable sum of money, and instead of endeavoring to find the owner he used a part to obtain food for his mother. The money he paid out was identified, and here the poor fellow is, sure of the penitentiary."

The next cell was empty.

"This," said the sheriff, "is the cell where Canning is supposed to sleep, but I have not the heart to quarter him here."

Passing by they came to a heavy iron door which opened into a passage leading up a flight of stairs. At the landing a door opened into a small chamber with two windows overlooking the street. The floor was carpeted; there was a white counterpane on the bed occupying a recess; easy chairs and a table strewn with books and writing material. At the latter sat Sherwood Canning busily engaged in writing. He arose as they entered and cordially greeted Asphodel and Stella. When his eye fell on Howarth he gave a start of surprise. Quickly recovering, he extended his hand and said pleasantly:

"You find me in close quarters, but the best the house affords is yours."

Mr. Howarth was dignified and reserved. He had expected to see the prisoner despondent and prepared for the homily he intended to give.

"You must be lonely, Mr. Canning," exclaimed Asphodel, "even with your books."

"A strange combination of events brought me here, and the effect has been to weaken my faith in man and even in the overshadowing justice, often referred to as sure of being victorious."

"My dear friend," said Howarth with unction, "you should have a strong sure staff, on which to lean. You have no assurance, no strength in your unbelief. If you would turn to Jesus in this awful hour of your trial, and believe in his blessed name, your sins would be washed away by his blood, and you would be free from stain."

A puzzled expression came over Canning's face. The evangelist had come then to work his conversion. He glanced at Stella, but could read nothing in her eyes.

"My sins, whatever they may be, Mr. Howarth, are my own, and I ask no one to share them with me. I can endure the wrongs heaped on me, but I will not bear personal affront. You see before you a man under the ban of the law. I assure you he will not on this account more tamely submit to insolence, even from one anxious to save his soul. I am not now as anxious about my soul as my body."

Howarth replied unctuously:

"I heard that you were penitent and had met with a change, and my remarks were based on that information. I felt sure you were ready to confess and gain the leniency of the judge here and forgiveness of the great judge hereafter."

Canning turned to the sheriff and said in a clear sharp tone of suppressed anger: "I have a right from intrusion; will you show this man out?"

Howarth turned to Stella with a vicious gleam in his eyes, changing to a sweet smile and persuasively said:

"My dear Miss Stanwick, you have breathed this tainted air quite long enough, and I will escort you home."

"Yes, we must go," responded Asphodel, "and I regret to

say good bye to you?" She extended her hand which Canning warmly clasped.

"Can we do anything for you?" asked Stella. "We have done so little, and you have endured so much."

He took her hand between both of his and said: "More than I, for you have bravely defended me before the world. I am not lonely and too busy to repine."

After the party had gone, he threw himself into a chair and gave forcible expression to his contempt for the evangelist. He was not insensible to the subtle influence which assured him of the esteem of Stella and true-heartedness of Asphodel. The same sensitiveness taught him that Howarth was an enemy, and an ardent admirer of Stella. He did not distrust her, and yet he was more disturbed than he would willingly have admitted.

"Sherwood Canning," he soliloquized, "you are not a child to weep at the inevitable or lean on others and repine because they fail you. What I am that is what the world is to me. The ship sails from port to meet storms and calms; rocks, reefs, shores on which savages build their huts; shores on which great marts of trade invite; is warned by beacon lights and allured to doom by false signals of wreckers; sails on and leaves them all behind for the clear, flashing, shoreless sea. Such is life, and it is mine to be thus independent. Stella, even you may fall under sinister influences from the high heaven where I have placed you as the polar star of my existence, and yet I should be able to put you out of my life, as the ship leaves the wave which for a moment flashes in beauty by its side."

It was high noon when Howarth, having escorted the sisters home, gracefully excused himself on plea of engagement with Deacon Lane. It was true he had an engagement, but not with the deacon. He had come to Fordham to see Billy Keller. The saloon-keeper wanted to see him, and he had work for the saloon-keeper. He walked rapidly down a side street and approached the saloon by the back door, which he pushed softly open and listened. No one was within and he entered, bolting the door behind him. He heard the clink of glasses and the harsh oaths coming from the room in front. He gave two slight raps and then a louder one.

The alert ear of Keller caught the sound and he quickly responded:

"Great Scott! you are prompt," exclaimed Keller; "they can't say you ever have 'late' on your bulletin-board!"

"Yes, I come to time like a dog with a muzzle and chain. You have only to pull."

"I had to. Times are hard and my debts come due. Its very disagreeable for me to ask for money, and it is to you I know to have me."

"Well, what is that to me. Have I not paid you all you demanded?"

"I don't know as I ever set a price. It was a dangerous job, and, had I been caught, I could have blown on you, and instead of that white cravat there would have been a beautiful tie made of hemp."

"That will do. How much do you demand? See, you have held me up like a highwayman. I assure you, just now I'm not flush. The Hampton gulls have not shelled out yet, and the other night I had a quiet game in my room with a drummer, and he drummed me out of my loose change."

"Well, just now, I want a hundred."

"Bill Keller, I will not be bled in this style, I have paid you and repaid you, and the matter must end here."

"Very well, very well! My conscience has pricked me, and I ought to confess. You preach confession, and my sins are scarlet—getting ripe for confession. It is high time I made my peace with God by a confession. I may die before morning, and then I'll be a goner!"

"Your conscience, Keller! Oh, ho! You make one laugh when you talk about your conscience. I was joking and intended helping your needs. I have just come from the jail."

"You?"

"Why not? I was there on a pastoral visit to Canning."

The assurance of Howarth was beyond the saloon-keeper's comprehension or power of expression, so he gave a whistle of surprise, much like that of a disturbed ground-hog.

"I found him enjoying the luxuries of a private parlor! Think of it! A criminal charged with murder and allowed by the sheriff practically his freedom!"

"Well, what is that to me?"

"I hate him! Is not that enough? To-morrow you go to the editor of the *News* and tell him about the disgraceful condition of the jail and the loose manner prisoners are dealt with, especially Canning. The sheriff is one party, the editor of the other, and he'll be delighted with the item. And farther—we are free from intrusion?"

"You need have no fear."

In a low voice: "You would not have seen me to-day, Keller, had I come simply to give you hush-money. I have a big scheme."

"Another murder?"

"Stop! You can bring some brandy on that."

Keller brought bottle and glasses, and turned until the liquor ran over the edge.

"To the success of your big scheme," he exclaimed, pouring it down.

"I am evangelizing the town of Hampton, and the excitement is out of sight to anything I have before awakened. There is a superb jewelry store there, and the proprietor prides himself on his rare diamonds, and pearls, and watches. He entertains me during my engagement, and he is enthusiastic in religion. The other evening I was surprised to hear him tell the amount he had invested. I held prayers with his clerks yesterday and made a mental inventory of the valuables. My motto is to pray, watch and pray. His clerks attend the meeting, except one, who remains on guard. After the meeting he goes into his store and places his valuables in his safe. During meeting the people are, to a man and woman, at the tabernacle."

"You want him relieved of the trouble of putting them away when he returns from shouting at your meeting?"

"Oh, you catch on! Hale will be your partner, and you can rely on him every time. Here is a plot of the street, building, etc. There is an alley leading to the rear entrance, as you see, I have marked. You must get a fast horse and light wagon, and be there at exactly 9 o'clock Saturday evening. I will make sure that only one clerk will be there. Be careful not to frighten him, carry hand-bags to gather in the spoils of the Canaanite."

"Where shall we fence it in?"

"Bring it all here and store it until we can dispose of it safely."

They were interrupted by a stumbling step and indistinct call.

"There comes the deacon's fool," impatiently said Keller. "Every day he comes and hangs around the beer kegs I throw out, as a bee round a sugar barrel, hoping a swallow or two may be left."

"Waldro? Let him in. We are through business, and I have something for him to do."

"Keller opened the door, and to his invitation the imbecile docilely came in.

"Waldro, I am delighted to see you," said Howarth effusively; "sit down, and let us talk together. Here is a bright coin I will give you, and, after a while, you can buy whiskey with it enough to make you happy a week. Now, take it in your hand, look sharp at it. So."

He stepped in front of him and waved his hands gently over the subject's forehead. Slowly the eyelids drooped and closed. Howarth continued the passes. "Now," he said firmly, "what I tell you to do that you must do."

"Ya-as," was the scarcely audible response.

"You and I have been in this relation before. Have you told any one of it?"

"None."

"Humbly," cried Keller.

"Oh, yes, then try him; put a pin through thumb or cheek."

Keller took the lump hand of Waldro, and thrust a pin through the thumb and another into the palm, without the least movement indicating pain; with a feather he brushed the eyelids, and there was no responsive quiver.

"You have him sure," said Keller, awed by a sleep so much like death.

"You know Stella Stanwick?"

"Ya-as." "Pay strict attention. You will come here when Keller sends for you, and take a letter to Miss Stanwick, and accompany her here. Then, you will take her hat to the river and throw it in, plunge in after it and drown yourself. That will make you nappy, and you will have all the whiskey you want."

He repeated this command again.

"Whiskey—Lord, I'll do any thing for whiskey," muttered Waldro.

"Ask him if Canning will be convicted?"

There was a sudden gleam of intelligence on the face of the imbecile.

"No, no, he will not be!" he muttered.

"There you are wrong, for he surely will be."

The wit of the subject was overborne, and he replied as an echo, "Ya-as," and the old dullness came over his face.

"Now, remember, when Keller sends for you, that is the sign." He made a few reverse passes, and the subject opened his eyes languidly, looked at the coin in his hand, and with a leering smile called, "Whiskey!"

"Oa, I'll give you a lot; all you want, and your father will have to come after you with a cart. It's worth the liquor to see the old man stamp around."

"It is clearly understood?"

"You are to give 'em a red-hot sermon, and Hale and I do the job. All understood but the divy?"

"You ought to rake in ten thousand; I, as the planner, ought to have half."

"No, no, a third!"

"A third, and, further, if you are caught there's to be no squealing on me."

"No, you may be sure that if Bill Keller is caught he alone will be cropped for it."

"I wish to catch the express for Hampton and must be off. Another glass—stack it up—there—health and success."

(To Be Continued.)

Written for the LIGHT OF TRUTH.

Humane Societies--Organization, and Practical Spiritualism.

LYMAN C. HOWE.

Theology is umpire here in Williamsport, Pa., but progressive truth has earnest votaries, and the light grows larger year by year. The Spiritual Society is not old nor strong, but it has splendid material and is gaining ground. Mrs. Cutler, Lena Bible, Prof. Caldwell, and Mrs. Mary Lyman have done good work here, and the home talent is qualified for effective service. Enterprise characterizes the business interests, and, despite the devastating flood of 1889, buildings and manufactures go forward with increasing prospects. The silk mill in process of construction is to be, when completed, the largest in the world!

The population is set down at thirty-five thousand. The Salvation Army is active, and its influence is felt for good. Notwithstanding the superstitions that darken its way, and the military aspects often presenting eccentricities, shocking to the elect, the determined spirit and moral enthusiasm that animate their efforts carry conviction to many, and exert a reformatory influence on society. But the superior work is accomplished by the Society for the Prevention of Cruelty to Animals. It is an independent society, and its influence is widely felt. Recently they prosecuted a man for abusing a horse, virtually driving him to death; and after a long trial the verdict of "guilty" brought the culprit face to face with a bill of over \$200 costs. The abuse of helpless animals, or children, or weak beings of any name or nature, is the habit of millions—almost the normal tendency of all civilized races—and the development of humane societies is a new departure from the long line of cruel conduct growing out of selfish and savage instincts, encouraged by the reigning theology, and the countless examples of "godly men."

It is one of the encouraging "signs of the times." Spiritualism in its superior phases and divine philosophy leads all such enterprises. Nevertheless, *Spiritualists* as a body are far in the background, so far as the practical expression of these principles reach the public needs and utilize the gospel of love in deeds that carry untold strength against abuses of power in high places. The chronic apathy, or active opposition to organized effort for the purpose of orderly work among Spiritualists is a greater hindrance to the development of acceptable spiritual philosophy and its application to the needs of society than all the outside opposition combined. It compels all Spiritualists who would do something to make the principles of the higher life tangible and effective in this world, to work with other societies, the great majority of which are directly or indirectly the children of the Church. As a consequence, Spiritualists rarely have any convenient places to hold meetings, especially in large towns, and are practically ignored in the great bodies engaged in live reforms, whose members and supporters may be largely composed of Spiritualists. Spiritualists who approve and encourage the perpetuation of this chaotic method which is the fatal palsy in the arm of all high endeavor, stultify themselves when they complain of the Church. Without organization, such as the law and the courts recognize, what would likely become of the work of such humane societies in their efforts to protect helpless animals, or children, from the brutality of civilized savages? Moral suasion, affectionate appeals, spirit messages, sweet, beautiful, and helpful as they are in their way, are powerless to reach the majority of such abuses and protect the helpless victims.

OUR CONTRIBUTORS.

Plain Talk from an Honest and Earnest Reasoner.

(To the Editor of the Light of Truth.)

I just now changed to discover my delinquency in prepayment for your paper. For this I hold you in part responsible, for if you had not continually made the printed matter which the wrapper contained so inviting, that I always hurry to see it, I should have noticed the outside, and seen by the figures that my time had expired weeks ago. I am much obliged to you for not enforcing the rule with me, for I would rather send you a double subscription than miss a single paper. But thanks alone will not oil the wheels of the press. I enclose ten dollars to pay one year's subscription each for ten of my friends, which I shall name, and an appended clipping from the *St. Helena Star* that has a local interest for Ohio orthodox people.

Bishop Chase's story interested me less than that of another celebrated bishop who used to visit me at a later date. He, Bishop Kavanaugh, not only admitted the truth of what Dr. Johnson says about ghosts in *Rasselas*, and the ghostly visitations to the Wesley family, but boldly claimed that he had contemporaneous proof of the apparition of a friend, forty miles away, on the night of his bodily death.

And here I recall another Methodist experience. A presiding elder, after admitting the reality of spirit return, said emphatically, "Your evidence of materialization, however, is clearly a delusion, for there is not a law of nature that can sustain it. What becomes of the flesh and bones of the subject when it vanishes?"

I acted the Yankee in my reply: "Does not your ritual declare that Jesus was 'very God and very man'?" Certainly, said he. "Then," I rejoined, "if 'very man,' he had flesh and bones. What became of them at his several vanishings?" He was silent; seemingly waited for me to ask an easier question.

The Methodists are all Spiritualists in reality, but they don't know it. They have not as yet learned that the just and reformatory punishment that is certain to overtake the evil doer in time or in eternity has been symbolized as "fire and brimstone" by creed-makers in a more ignorant age than this. The vanishing story I wrote to an able and elaborate contributor of the *Religio Philosophical Journal* in the long ago, and he had it published as his own experience—an oversight, as I charitably concluded.

The signs of the times, the evolutionary process now going on in creedal theories of religion, clearly indicate that our Spiritualism is destined to be the basic foundation on which they all will be sustained after being divested of their superstition, and the various schools of Methodism will be the first of the sects, after the Unitarians and Universalists, to be in full communion with us.

I know, and unfortunately too well, the danger of criticizing a public journal, even by private letter, and yet I dare venture to say to you that I believe your "Free Circle," excellent as it is, can be improved. Verification is the one thing needful. I respectfully submit that the published certificate of a verifier is not satisfactory proof of the genuineness of the communication. Outsiders may suspect collusion, or that your medium, however honest, might unconsciously have recalled what she had heard or read in a newspaper.

That bogus communications are made, and proved to be false, is well known, and these create doubt of the reliability of all tests, but if clearly proved to be of supermundane or incomprehensible origin, like the examples given by the Rev. M. J. Savage, of Boston, skeptics are "non-suited," compelled to admit that we are not unreasonably credulous. If, for example, the entranced medium says, "I was still-born twenty-one years ago, near Flintville, O.; my father is Isaac Finch, and he lives there now. The maiden name of my mother was Kitty Mills, and she intended to call me Hetty if a girl. My aunt Polly, who died in Cincinnati last Christmas day, is here with me." Such cases (and we have them) being proved by the same legal process requisite in criminal lawsuits, would not only go far toward settling the gravest question that concerns humanity, but prove Baron Swedenborg right in claiming the coincidence of physical and spiritual conception.

But messengers and affidavits, search for witnesses, etc., would cost, and a weekly paper furnished for less than a fourth of its value can not afford the expense. This difficulty can, or at least ought to be, easily overcome. You have hundreds of subscribers who individually or collectively can meet the expense of enlarging and improving the usefulness of your "Free Circle" as above suggested, and I can hardly conceive how any consistent friend of the cause can object to participating in it.

I hereby obligate myself to be one of ten who will send you twenty dollars, or one of twenty to send you ten, for the above purpose, soon as I learn that the requisite amount is subscribed, my own included, and these sums are but a tithe of what every man of means ought to be willing to pay for well-directed efforts to relieve mankind from what they suffer by even a quasi-belief in the doctrine so mercilessly satirized by Burns in "Holy Willie's Prayer."

I am far from being a rich man, but am out nearly or quite a thousand dollars by my contributions to the great cause, and am ready to go farther in the same direction.

"Mr. Blank, I understand was very rich; how much did he leave at his death?" was the inquiry. "Every cent," was the answer; "he did not take a dime of the laborious savings of his life with him, but left all for his children to waste." The moral is plain.

C. B. CRANE.

St. Helena, Cal.

PROVIDENCE.

What is it? Theologians and Webster answer, "It is the care and superintendence which God exercises over his creatures."

Ecclesiastics and metaphysicians classify it into general and particular or special Providence. Whether Shakespeare meant the same thing when he said,

There's a divinity that shapes our ends,

Rough-hew them how we will,

Or whether Pope is right in virtually confounding liberty and necessity, when he says,

Blind nature fast in fate,

Left free the human will,

I shall not now undertake to decide, but will make the above an introduction to a good story, illustrative of what Christian clergy, Catholic and Protestant, regard as Providential eventualities.

Once I had the temerity to expose my ignorance by saying to the then Senior Bishop of the Episcopal Church, the celebrated Philander Chase, that I could believe in a general Providence, such as the "Protestant wind," as it was called by the opposers of the Catholic house of Stuart, which brought the Prince of Orange to England, and the discovery of America, that gave a new world to the starving and oppressed inhabitants of the old, but such trifles as the "falling of a sparrow" I believed were used in the Bible as mere figures of speech.

The venerable man, with a merry twinkle in his eye, then inquired, "Are not all grand aggregates made up of minutiae?" I saw at once, as the lawyers say, that I was "non-suited," and surrendered.

"Did you know," said he, "that a negro slave built Kenyon College and the town of Gambier? Let me entertain you with their history."

"When I was Bishop of Ohio, I found that the growing West needed a theological seminary. I determined to appeal to our Church in England to supply the funds. Bishop Hobart claimed that it was premature, and forbade my going. I was contumacious, but when I reached London I found myself self-advertised in all our Church papers as a schismatic. For six months not a brother called on me, but just as I had reached the conclusion that I must be a bad man without knowing it, I received an invitation to an entertainment from Lord Kenyon. There I was astonished to find myself in the company of a large number of the lords spiritual and lords temporal of the British realm. I was the distinguished guest. All talked to me. I was asked to say the grace at the table. I felt that a miracle had been wrought in my behalf.

"On leaving, Lord Kenyon, who by the way was then filling the place in Parliament of Wilberforce, the leader of the anti-slavery party, who was sick, said to me, 'I intend to call on you to-morrow.'

"He came, asked me if I knew a Dr. — (forgotten the name)—near fifty years of time plays strange pranks with the memory of New Orleans. 'Yes,' said I, 'he was a member of my Church.'

"Well," continued his Lordship, 'he recently called on me on a matter of business. I demanded reference. He replied Bishop Chase would endorse him. I then inquired of him as to your character. He said you bore a high character in America, but thought you had a fanatical weakness. That while acting as your agent after you left New Orleans, he caught a slave of yours who had run away; he was offered \$1,000 for him, and he inquired of you by letter whether he should accept it. You replied to give the poor fellow his free-papers, open the jail door, and tell him to pray for his old master. He thought it very unwise, fanatical.'

"This caused me to suspect that you, once a slave-holder, might now be with us in this great controversy about the slave trade, and it led to the reception of yesterday."

"A few days later Lord Gambier returned home after a long absence; I presented my letters of introduction from Henry Clay and Albert Gallatin. His Lordship confessed his prejudice against me, but said 'my respect for those gentlemen who were associated with me in making the Treaty of Ghent will give you opportunity to disabuse yourself hereafter.'

"All was satisfactorily explained to him on my next visit, and he joined Lord Kenyon and others, raised all the money I needed, with which I built the College and organized the town now bearing the names of their chief benefactors, and by this time I think you are ready to admit that my runaway slave, in the order of special, which led to a great general Providence, built Kenyon College and the town of Gambier, as I said."

(Written for the LIGHT OF TRUTH.)

GOOD SIGNS.

J. F. CUMINGS.

The numerous committees and associations of philosophers and scientists now engaged in the investigation of psychic phenomena, and especially the very favorable report of the meeting of savants at Milan recently, are good signs that spiritual phenomena are attracting the attention they deserve. This recent report of the professors at Milan, which has been published in the *New York Sun* and numerous other secular papers, would afford good material for a tract to be extensively distributed. It appears to have been a protracted and honest and thorough investigation, just such as is calculated to establish the truth of Spiritualism.

It is a particularly encouraging sign that the foremost scientists in all countries are awakening to the importance of the situation. Even the materialists, who are by far the more numerous among them, can no longer ignore the actual existence of psychic phenomena, which is now to be met with everywhere.

The prejudice of scientists has hitherto been the chief cause of retarding the progress of Spiritualism. It is the opinion of materialistic scientists generally, that there is no future state of conscious existence after death; that what we regard as the mind or soul is incident to nervous action, and when nerve life ends, all further conscious individual existence ends with it. This opinion has been established as axiomatic in the materialistic school of philosophy, and their teachings have very generally leavened the whole lump of educated humanity, notwithstanding the pretensions of theologians to the contrary. Settled opinions in science are as hard to overcome as creeds or settled opinions in theology, and ever since the evolutionary revelations of Spiritualism, both scientists and theologians have united in combating them. But now the manifestations have become so common that thousands of honest educated people in every community or city can testify to their truth under oath, and those who would not accept that kind of evidence can readily ascertain the facts on the evidence of their own senses. Neither scientists nor theologians can get away from admitting the actual existence of the phenomena, and those of them who decline to do so will soon be regarded only as wilfully blind bigots.

Materialists may deny the explanation which Spiritualists offer. They may deny that spirits of the departed have anything to do with it, but the phenomena and the natural forces producing it can no longer be gainsaid by any willing to admit the evidence of their own senses, and the time is at hand when a stampede may be expected from both science and religion to the spiritualistic camp; indeed, if the signs of the times are reliable, the stampede has already begun.

Heavy bodies are seen to disobey the law of gravitation; solid bodies to pass through other solid bodies without leaving a scar or disturbing the fiber of either. Fine oil paintings are produced in a few minutes without the intervention of a bodily artist, and forms and faces of those not present appear on the photographer's plate, and fresh flowers are brought from distant places and handed around by invisible hands to those sitting in the circle.

Such are only a few of like phenomena daily presented and demanding explanation. These things are of common occurrence, and the world is asking scientists to say, "What are they, and how do they come to pass?" Spiritualists say they are produced by material forces guided by unseen intelligences. Then it is time the world should know from scientists what these natural forces are; and if the unseen intelligences which operate them are not spirits of the departed, then scientists should tell us what they are.

Another good sign is the howl raised by the class who conceive their material interests would be injuriously affected by the spread of the spiritualistic religion and philosophy. The empty denunciations by the Talmages and Cooks, and that class generally, show where the shoe pinches. Men, loud in denouncing a subject which they know nothing about and studiously avoiding all examination of it, not only show their want of sense, but their insincerity of purpose. Talmage introduces his latest diatribe by declaring, "I have never attended a seance," and then goes on to inform his hearers that he doesn't want to know anything about it, but believes it to be of hellish origin and attended with evil consequences.

Among educated and thoughtful people it is an accepted principle, "that we can only reason from what we know," and that all opinion not founded on knowledge and deductions of reason from knowledge is but idle fancy. But it seems the Talmages are exempt from all such exhumance of their knowledge or reason, and can pronounce opinions dogmatically on what they admit to be utterly ignorant of. Purporting to speak of this kind by men professing ignorance of the subject they are talking about, but who are moved to a white heat of passion through fear of danger to their fat salaries, is a particularly good sign. It shows Spiritualism to be spreading and growing in all directions. Their conduct resembles the outcry made by the evil spirits who were driven out of the obsessed and made to take refuge in the swine. It may take another generation or two, but that is what is coming to the Cooks and the Talmages. Between the higher criticism doctors on the one side and the pure religion and philosophy of Spiritualism on the other, the windy emptiness of such preaching will cease to attract serious attention of any intelligent class of people.

(Written for the LIGHT OF TRUTH.)

A GENUINE MUSICAL MEDIUM.

Among mediums for physical manifestations who have rendered great service to humanity in presenting phenomena calculated to arrest the attention of investigators, and lead them into the light of Spiritualism, few have labored so long, honestly, and successfully, as Henry B. Allen, well known as "the Allen boy," who is now holding the position of postmaster, notary public, and R. R. ticket agent at Summerland, Cal.

Mr. Allen was born in the Green Mountain State in 1852. His mediumship was manifested at an early age, for through him physical manifestations were produced even in infancy, it not being poetical license to say that his cradle was rocked by the angels, for many times the infant, destined soon to bring light to the darkened, and comfort to the mourner, was thus lulled to sleep by invisible agencies.

At the age of ten years the manifestations through the mediumship of the Allen boy had attracted considerable attention in the vicinity of his childhood home, and in 1864 he commenced the public labors in the spirit field, which have continued up to the present time, traveling throughout New England under the able management of the well-known veteran lecturer, J. H. Randall.

My first attendance at Mr. Allen's seances was in 1865, at the office of the *Banner of Light*, in Boston, at which time the manifestations were somewhat of the same nature as now given, being similar to those of the noted medium, Anna Lord Chamberlain, a variety of the physical and musical class, accompanied with independent writing. Mr. Allen's circles are usually formed by the members joining hands around a table upon which writing materials and a lamp are placed, those nearest the medium being strictly enjoined to hold his hands firmly throughout the seance.

The methods of procedure are generally as follows: After the circle is properly arranged and the light extinguished "Holland," the leading control, produces loud raps and other physical manifestations, patting the sitters with his immense materialized hand, etc., while "Tommy" greets the sitters individually with an audible voice, giving the sitters messages of welcome, frequently accompanied by tests of his clairvoyant powers, which are strong and clear. A dilapidated old dulcimer, weighing about thirty pounds, is floated around the room, and accompanied by a guitar, both played by no mortal hands, give forth exquisite music; surpassing any I have heard upon similar instruments under the manipulation of human hands.

Hands are frequently materialized and exhibited by the aid of light held within their grasp, and those who have felt Holland's immense hands patting them will not be likely to accept as an explanation that they are the hands of the medium. During the seances messages are written upon the tablets provided and placed in the laps or pockets of the persons for whom they are intended. At one seance I had five communications from friends and old co-workers thrust into my pocket.

Mr. Allen is always willing, so far as is consistent with his official duties, to hold circles in strange places, among strangers, therefore the question as to the assistance of confederates can not be entertained, as an explanation of the production of the manifestations, by reasonable minds.

It has been my privilege to attend the seances of many of the most noted physical mediums during nearly forty years, but with none have the manifestations witnessed afforded me more convincing evidence of decarnated power, intelligence, and genuineness than those given through the mediumship of the "Allen boy."

NOT ROMA.

(Written for the LIGHT OF TRUTH.)

DISGUSTED.

MARY WEBB BAKER.

A correspondent to the *LIGHT OF TRUTH*, writing from western Kansas, in the issue of March 18th, seems to be disgusted at the treatment received at the hands of "Churchmen" in the town of Dighton, who, on learning there was to be a spiritual meeting held in the Court-house in that place on a certain evening, set their wits to work to prevent it. There is an old saying that "misery likes company," so I would say to this brother that this is only one more instance of religious intolerance. The Spiritualists of Spangsbury, Pa., have many times been treated in like manner by their Christian (?) neighbors, the result of which has been to unite us more closely together, and to lead others to abhor and condemn such narrow mindedness. It is to be regretted that ignorance and superstition hold so many in bondage, making them for the time hypocrites and liars—inasmuch as they so loudly proclaim the divine commandment, "do unto others as ye would that others should do unto you." Yet by these very acts of petty tyranny and intolerance, utterly denying what they preach, entirely ignoring this grandest of all laws—this basic principle of all religion. Still, while we deplore these acts of intolerance, I believe they have their uses. They shock and disturb the public mind, thereby causing people to think, and liberal-minded people seeing these things naturally conclude "there is something rotten in Denmark." And wonder why these people who are so zealous in their worship of Christ, should so utterly ignore his commandments.

When people begin to think they begin to investigate, and investigation leads to light and knowledge.

And so through the crumbling walls of the Church,
This new revelation is streaming;
And all the old dogmas are left in the lurch,
Where this radiant light is seen gleaming.

And those people so blind in their ignorant zeal,
To serve Christ with acceptance and favor,
Will find when they stand in their oneness revealed,
They have lost all the fruit of their labor.

For their God is our God, and his laws are supreme
And unchanging in line or in measure;
And his ways, which to some, mysterious seem,
Are but keys which unlock the rich treasure

Of glory and wisdom and love divine—
Which the "temple of knowledge" disclosing;
Reveals to the finite the infinite mind,
Which all of this work is controlling.

(Reported for the LIGHT OF TRUTH.)

REMARKABLE CLAIRVOYANCE.

Mrs. Luella Thomas, of Columbus, Ohio, writes of a public seance given there, with Mr. H. W. Archer as test medium, the following:

After the services 'Peggy Jackson' took control of his medium, entranced him, and led him through the audience, giving about fifty tests. There were quite a number of strangers present who received very remarkable ones. One gentleman seated near the writer, and a stranger, was told of a very old lady near him, who was injured in the lower limbs, she had met with an accident, been run over, and had passed out from the effects of it. The name was correctly given, and a few other details. The gentleman rose to his feet after the tests were concluded, and said this had happened many years ago in the old country.

Another test was given to a dear old colored lady. Her handsome face glowed with happiness, and her smiling eyes were radiant with the light of a pure soul, shining through them. Aunt 'Peggy,' Mr. Archer's control, was delighted to see one of her own race, and an amusing little chat ensued, during which some other spirit whispered to 'Peggy,' that a certain man in the audience, sitting near by, had a little black book in his pocket, and this spirit wanted to see what was in it. So Mr. Archer went directly to this man, who is well known in Columbus, and after giving him a test and congratulating him on his changed life, which is all due to Spiritualism, he asked for the little black book, and wanted to know what he was carrying that for. "Why," said the controlling power, "that's what the policemen carry; you show that to one of them and you won't be harmed." With much amused laughter, the little black book was drawn from an inner pocket by the smiling gentleman, and handed to a number of people for inspection. This test ought to be convincing to the most hardened skeptic, for no one knew that the gentleman had the book. The writer's test was a grand one. The name of the spirit standing near was given. It was Earnest, a childhood's playmate. He was described, Mr. Archer saying we had been raised together, near a great body of water in the East. This was correct, and could not have been known to the medium before he came in rapport with my spiritual environments.

Many encomiums were expressed in Mr. Archer's behalf after the meeting.

Be Accurate.

(To the Editor of the LIGHT OF TRUTH.)

The "Remarkable Slate-writing from an Historical Spirit on an Historical Subject," found in your paper of March 18th, is not so historical after all, as anyone may find by consulting Redpath's "Life of John Brown."

He did not go with his "family and a few others, traveling through southern Missouri, Tennessee, and Kentucky, stopping at Knoxville and several other places of less importance," etc. At least there is no authentic history to that effect.

In the next paragraph he says: "We were overpowered, captured, and hung." They shouted, they yelled, they hooped, they screamed, as our bodies hung, dagging at the end of the string."

John Brown was hung first and alone; and there was no such scene at the execution, or James Redpath, his very sympathetic biographer would certainly have mentioned it.

If that was the result of genuine, independent slate-writing, it must have been by some one personating John Brown, and who had little knowledge of his subject, and less of Brown's terse, direct manner of expression, or he would not have written in such a high, flowery, haphazard style.

In the light of the above, the historical worth of his account of the Maynard-emancipation-proclamation affair, far from may be properly estimated. Such manifestations would seem to be only an injury to a cause that will, doubtless, continue to live and prosper only in spite of them.

C. H. GREENE.

Rochester, Mich.

(Written for the LIGHT OF TRUTH.)

A HOME SEANCE.

Dr. A. J. Kinne, of Decatur, Mich., writes, concerning a seance recently held at his home: "The medium, Joseph King, of Pipestone, Mich., was subjected to the strictest examination, by being divested of everything. The cabinet and room was subjected to the closest scrutiny for the benefit of visitors. Upon being re-attired the medium's hands were encased in a pair of black mittens, which were sewed to his coat sleeves, and the coat sewed up in front. All his clothing was of dark fabric. In that state he was placed in the cabinet. But in a very few minutes after music was heard on the violin and organ, followed by materialized spirit forms coming to the door of the cabinet, answering questions to their friends in the circle, and as they were called up. A majority of the spirits were perfect enough to be recognized, while others identified themselves by unmistakable signs and tests. Old men and young men came with white shirt-fronts, cuffs, and collars, neither of which the medium wore. Some had full beard, others were clean shaven. Ladies, old and young, tall and short, and even children came, all dressed in robes of purest white. To our senses of feeling, hearing, and seeing, these forms were as real and tangible as those of our friends in the mortal. Add to this the phenomenon of dematerialization while holding the bands of a spirit, and we have something that creates wonder. If these were not spirits what were they? Will the teachers of immortality, Agnostics, and Materialists rise and explain. Let us have more light.

SPRING BUDDINGS.

To drown in ink
What writers think,
Indeed, I do not ask it;
For well I know
Their thinklets go
Headlong into the basket—Chicago Mail.

She—Mrs. Jackson used to be a fine medium, but she says she has lost her power.

He—Yes; Jackson hates table rapping, so he put her up to asking her first husband's spirit where he used to spend his evenings.—Pittsburg Dispatch.

An amateur organist, who broke down in playing the oratorio of the "Messiah," said, "I find the music is a little too hard for me to Handel."—Pretzel's Weekly. He was afterwards found Haydn behind the organ.—Richmond Herald. He then gave up music and went to Chopin wood.

"Come, gentle Spring!"
The poets sing,
And the mad house
Grows another wing.

Mary and her gentleman visitor were in the act of kissing as the former's mother stepped in the parlor.

"What are you two doing?" uttered the latter in surprise. "Oh," replied Mary, quickly grabbing up a letter near by, "Mr. Smith is only helping me to lick this Columbus stamp; it is so large, you know!"

The public buildings of New York were decorated on St. Patrick's Day and those of Chicago were closed. What has St. Patrick done for American liberty that he should be thus honored. If he did drive the snakes out of Ireland, that does not relieve us of the Roman anaconda that seems to have grown out of this exodus.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglas Hall, corner Walnut and Sixth streets. Doors open at 2:30; seance begins at 3:00. No one admitted after services have begun. Questions to be answered from the platform will be received upon these conditions: 1. They must be germane to spiritualism. 2. Must contain one inquiry only. 3. Answers must be brief. 4. The name of the questioner must be attached. 5. The name of the questioner must be attached.

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REPORT OF SEANCE.

Tuesday afternoon, March 14, 1893.

PROLOGUE.

Again we have gathered together that we may learn more of self, more of the influences which surround us and more of that great principle of life that brings us up out of darkness into broader light and into more freedom and perfect liberty—that we may open the doorway for our loved ones to enter and hold communion with them. And whilst we gather together let us endeavor to put away all thoughts that are detrimental to self or others. Let us draw closer together through the bond of love, while we are gathered here, forgetting for a while those things that are unpleasant, and seek only to find within all a germ of good. May each one here endeavor to examine self closely and allow the spirits to instruct them in their needs; for some stand in need of one thing and some another, and there are no two who need exactly the same help. There are no two of you to-day sitting here and listening to the sound of my voice through the lips of my instrument but that reach up for more light, that you may understand better the instructions given you that shall bring you into higher conditions—light that will teach you the lesson of forgetting self, and that it is not for ourselves that we are placed here, but rather to help one another. And so, friends, whilst you are reaching out for more light, and asking the spirits who stand close beside you to guard and guide you in the right pathway and help you ascend higher the ladder of truth, may each one of you have that which is most needed to suit your case. Let the beacon light be burning, and let each one hold out some ray of light that will draw some other soul towards you. May each one of you be enabled every day by example to prove that you have learnt higher lessons, and prove that you are living close to the spirit side of life; that you are trying to live out this grand philosophy which the spirit world is so anxious to teach you and which many of you understand far better than you practice. Oh, how my soul burns with love for every one of you! How I would gather you together as children and help you that you might be enabled to overcome all envy, jealousy, or hatred, and close your eyes to the shortcomings of your brother. If you will follow out this rule you will find some good in every one you meet, although it may not seem so to you at first. It may seem to you that that brother is buried under guilt, and yet, perchance, under all of this is that spark of love, that spark that by a kind word might be fanned into existence and bring that brother out of these conditions which look so dark. If you can not speak, send your kindest thoughts out, and remember by banding together, by living up to your highest you are doing a mighty work. There are Spiritualists enough in this world to-day to carry all things if they would only live up to their highest; if they would only prove to the world that they are living that which is taught them; if they would only prove to the world that by coming into communion with the loved ones it is better; and so, friends, try to do that which you know to be just and true.

QUESTIONS AND ANSWERS.

QUES.—[By W. C. City.] How can a physician use Spiritualism to heal or prevent a disease?

ANS.—My dear friends, I do not know that you could use Spiritualism, but you could use the spirit power provided you were an instrument in the hands of the spirit world for healing. We have many ways of healing. Sometimes the healing is done through the magnetic forces. If we find a man or woman charged with healing magnetism, this party is enabled to heal the sick. Again, we find them fully charged with electricity. They are successful also in healing the sick, but they are only instruments of the spirit world. If the inquirer is a medium and has a strong band around him who can control—who can send these forces through the ends of his fingers or out through his voice he may overcome that which is called sickness. He then should every day strive to practice this power. If he is clairvoyant and can discern disease, he should have all whom he knows to be afflicted brought to him that he might see how far the spirit world can use him as an instrument. The spirit can not be sick. There is sometimes a violation of natural law, and through which you suffer pain and then you say, "I am sick." Immediately you begin to use drugs. These drugs do not always heal, and you become worse, and by and by when all of the different physicians have been called in and have given you up, you will go to a magnetic healer and be surprised at the results. What does it mean? It means that these spirits have succeeded in arousing your own spirit, and through the combined forces you are healed. But, friends, when you feel that you are sick do not nurse the idea, but bring all of your forces against it and then say, "I am not sick, I have broken some law," and then find out if you have succeeded. Now, I feel arising from this audience the question, "Are you a Christian scientist?" and I say no, I am a spirit, and I tell you that the spirit in your body can overcome all of that which pertains to the destruction of the body. If you will only live up to your highest spiritual attributes or attainments, you will find that you are already in the spirit world; that already the spirit powers have taken possession of you, and those guides which are around you will help you to understand this, and endeavor to impress you what to do in case of sickness.

QUES.—[By J. W. M., Roanoke, Mo.] Will my companion appear to me in spirit life the same as she was before her transition, the same features, in short, same as before?

ANS.—Yes, my friend, your companion will appear to you the same as she did in days ago. She will appear to you in all the freshness of her womanhood, for her spirit growth not old. It is not this body that stamps the spirit, but it is the spirit that stamps the features of the body. This is but the covering of the spiritual body, and the covering must be like that which it covers. Now, friends, I know that many of you expect that when you enter the spirit realm you will find your loved ones changed. But, friends, I find that I am just the same as I was. I find that when I return and present myself upon your side of life my features and all of those characteristics belonging to me are there and through these am I recognized by those who love me. So your wife will be presented to you the same as she was in the past. The love light will beam from her eye; the smile will play around her lips, and there will be nothing lost, except possibly the care worn look she had upon the earth plane. Ah, friends, how little you understand the spirit world. Would that I could point it to you in language, but your language is too weak. I must say, however, that all you have here we have on the spirit

side, only more beautiful, and those who have passed away from you in age will come to you renewed in youth. No spirit grows old. If you will notice the beautiful smile that lingers upon the marble features of the body after the spirit has left it, you see the reflection of the face that has just passed away. We can not bring down, as it were into your material world that same brightness, that same beauty that we have over there, and when we enter into conditions to show ourselves here, we have to take upon ourselves the elements that surround us here, and we are not as beautiful as in spirit.

QUES.—[By J. W. E., Frankton, Ind.] Is what conditions would an embodied spirit find itself should it leave the body while in sleep or trance and on returning find it impossible to re-enter again, the body being cold and stiff?

ANS.—Then, friends, the spirit would be a dis-embodied spirit. It would be entirely free from the material form, for as soon as the spirit is freed your body is dead, the house is uninhabited and the spirit can not re-enter it. The magnetic cord which united the body has been severed. I have heard it said that spirits have entered the body after being absent many days. I admit this, it is true, but then the magnetic cord which held that spirit to that body had not been severed, and he was only asleep as your elder brother said of Lazarus, "He is not dead, he sleepeth." But if the body is cold and stiff, and the cord is severed, that spirit is dis-embodied and will have to enter the spirit world and can not again enter the tabernacle of clay.

QUES.—[By J. M. A., Essexville, Mich.] If at a distance from your circle one earnestly desires to get a communication from a spirit friend or relative, can it be obtained through the medium of your "Free Circle," and will some kind spirit tell us how to proceed?

ANS.—My dear friends, all earnest desire is a prayer, and if you earnestly desire your loved ones to appear and give you a message, they will at some time and in some way answer your prayer. If you desire it any special time, any special day, if you will sit in your home and become perfectly passive, send your thought to the circle, and I will endeavor to help your loved ones to manifest. We can not explain why it is that some who so earnestly desire have to wait so long for an answer, and we do feel that with all the earnest desire there is a doubt within them, and this doubt is like the weed that checks the growth of the flower in the garden. Now, friends, cast afar from you all doubt. Feel that in this "Free Circle" there are true people; feel that the medium is earnest and honest; feel that her controls are doing the very best they can for you, and that by and by, through this earnestness of thought, through this sincere desire of your soul, you will be gratified by a message from your loved ones. Oh, how anxious all of the spirits on the spirit side of life are that their loved ones may understand that they live and that they can communicate. I said all: I must take back the word all, for I find some spirits who are really bound, and who seem not to desire to communicate, because they have been taught whilst upon the earth plane that they can not do so, and they have not thrown off the idea that they must stay just where they find themselves, and I also find some who have been Church-bound for ages, and have turned their attention to the earth plane; but if your spirit friends had been liberal-minded, and had begun to seek this knowledge earlier, they might come the very next meeting. All I ask of you is to be earnest and sincere. Throw out your best thought toward us, and if it is possible for me to come into rapport with your friends, they shall manifest at our "Free Circle."

QUES.—[By S. T. S.] Is the knowledge that you have a "Free Circle" generally disseminated through the spirit world; and, if so, why do not my spirit friends avail themselves of the opportunity thus offered to communicate with me, knowing that I desire to hear from them, several of which I now have in mind?

ANS.—The existence of our "Free Circle" is known to all spirits interested in Spiritualism in the United States, and wherever else it has been mentioned by spirits when it was considered worthy of note; i. e., wherever it could do good to tell it—remembering that all spirits can not travel to reach it, and others do not desire to. Among the latter may belong the spirit friends of the questioner, they being able to give him all the light and comfort he needs by impression directly, and without having to inconvenience themselves by coming here day after day to await an opportunity of taking the medium, and then undergoing the disagreeable task of fitting themselves into a new medial instrument, and, if anyway considerate, may not wish to deprive others who are almost distressed to get a word to their loved ones on earth. There are many other reasons why spirits do not attend these circles. Some are too earth-bound to get in without assistance, and selfish spirits—inherited from mortal life—can not always find that assistance, as they have nothing in their nature which permits other spirits to aid them, however much they may desire to do so. Some are too far advanced to control a medium for material tests, and an inspirational message, without name or identity, would not be accepted, though the medium could be impressed by a sort of mental illumination for whom the message is intended—if not by name at least by description, followed by a similar description of the spirit giving it. But this would be a waste of time, and rob those needing the control for their own sake as much as to comfort a mortal friend, and advanced spirits are too conscientious to deprive even the most unworthy of an opportunity of this kind, whether spirit or mortal. Thus the questioner will see that it is not a mere matter of willingness on part of his spirit friends, but one that requires notable consideration.

SPIRIT MESSAGES.

Robert J. Coalition.

I desire to send a message to loved ones far off. I desire them to know that I am here, and although I lived carelessly, apparently, indifferent to that which pertains to the higher life, I am glad that I live. I am glad that I can return, and that I was not so entirely indifferent that I can not find happiness in the home over there, for we are not far off from you. We are so close, it seems to me as though we live just upon the same sphere of action, and whilst I come this afternoon a stranger to everyone here, desiring to send my love away far off to those who are near and dear to me, that I still live and can understand that which surrounds them, I want them also to know that I am happy, and although not always understood, I feel and know since I have passed away they understand me better than when I lived with them. Say that Robert J. Coalition is here and desires to send love to some who live in Denver, Colorado, at the present time, although I passed out in the State of Nebraska.

Edwin M. Gray.

Well, another spirit must say that he is surprised. Oh, how I have longed to enter in and send unto those who are near and dear to me a message, but to day is the first time I have been able to do so. I know you will say: "How is this?" and yet I can not explain it satisfactorily. But I am here this afternoon in answer to a request, proving to you that that which you sincerely desire will come to you if you only have just a little patience. I desire to send my spirit love to my wife and mother and the four others so near and dear to me. I also come from New York. I am from Steam-burgh, N. Y., and my name is Edwin M. Gray.

Henry A. Foster.

Chairman and Friends: I am surprised to find myself here this afternoon, but I have been trying to communicate for quite a little while with my loved ones, and a few evenings ago I heard a wish expressed by one who is near and dear to me through the bond of love that I come to this circle and send a communication to her. I am here this afternoon and would have my loved ones know that I am never far off that the slightest wish is understood, and although there has been some things since I have passed out that have troubled them, yet I find the way growing brighter and broader with them. I find all things well with them and I know that by and by they will have the one desire granted, they will understand the expression. I want to say this is Henry A. Foster, of Rome, N. Y.

Albert Brown.

Comes to keep his promise to his dear father and sister Flora. He is very sorry the conditions are so unpleasant at home, and thinks after mother goes away they will develop more rapidly, as she is not in sympathy with them but the spirits are doing all they can for her. Elsie and Uncle William are with us, also Dr. Treman, and its good Indian guides are always near and working hard to form better conditions for the development of their good friends. After the month of March is over a great change will occur at the house which will make it more pleasant for all. We all join in a message of love and cheer to our beloved mediana, and bid them God speed in the good work. I am from Columbus, Ohio.

James Seeds.

And his wife Kate desire to communicate with their grandson, Cyrus Seeds, of Pleasant Corners, Ohio. They are greatly interested in Cyrus, and want him to know that they sanction his endeavor and feel very happy that he has found the true light. Doctors John and Henry are present, and all join in sending love and blessings. Harvey Woods, Carlyle Seeds, Abigail Bonor, Betty, Ephram, Dr. Joe Brown, Red Wing, and many other loving friends are in attendance and are desirous of coming into communication with the many friends at Pleasant Corners.

Sam Allen.

It is very easy for me to come near the medium, as I am an old hand at speaking. My medium lives in Jamestown, N. Y., and is a fine inspirational speaker; her name is Mrs. Clarissa Watson. My wife and I want to thank her and her good husband Henry for their kindness to our dear daughter; they have been so careful of her, and we feel very grateful to them for it. Mother Mitchell is in the same sphere with us, and is a bright, noble spirit. We were very happy when she came over, as we were awaiting her coming with pleasant anticipation. Mother sends love to father, and says she is anxiously awaiting him, and will meet him when his earthly career is finished; also to Charlie and all the friends who are left behind.

Joseph and Eliza Johnson.

Well, friends, I am here, too. I did not understand the communion between the spirit and the mortal, but I have loved ones here who have drawn me back again and again unto earth life, and to-day I feel to rejoice because my loved ones have opened the doorway and we can enter in and communicate with them. I and wife often visit our children. I visit my son, especially the one who has opened the doorway, and I will say: "Joseph, your children are with us, and we all live and love you still. I want you to know that father and mother and the three bright ones came over all together, for the time was so short and seemed to darken the household and leave you in such trouble and sorrow." Say that Joseph and Eliza Johnson were here this afternoon, and the three children, the three boys that were so precious, send their love to Joseph Johnson, their son, at Farmer's City, Ill.

Caroline Lewis.

The next person who presents herself to me is an old lady. She says: "I am anxious to send my love also to my loved ones who knew me in the city of Philadelphia, and I want my son, the one who has met with so many afflictions, to know that I am with him, and would caution him to give up that which is ruining him both spiritually and physically. Oh, my child, as I and your father draw close unto you, listen to our voices and know that you must turn face about and do differently."

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

I wish to return thanks to the medium through whom I received the message in No. 11 of the LIGHT OF TRUTH. I recognized every one, yes, met them hand in hand through Mr. Harry Archer, the grand materializing and trumpet medium. The grand materializing seances which I myself witnessed can not be expressed. I advise all to see and hear for themselves; it is spiritual food for every soul. It teaches us to love God and our neighbors. Oh, what a happiness it is to us and to our dear spirit friends that we know that they can be with us and greet us with words of love, warning, and good cheer.

Columbus, O.

S. J. Woolley, of Columbus, O., writes: "Among the spirit messages of March 15th, I see one from Jacob Davis. I knew this person in earth life, and recognized his identity in the message. I showed it to his cousin, Mr. J. R. Davis, and he, too, expressed himself satisfied with it as correct and true in every particular."

(To the Editor of the LIGHT OF TRUTH.)

I recognize the communication in the LIGHT OF TRUTH of March 15th, from my father and mother; also the reference to my two brothers who are with them. My first initial is probably omitted by the amanuensis writing the communication. It possesses double value, because at a circle held at the residence of Mrs. Dr. White, on Thursday evening, the 9th, I was told to look in the next paper. Its inner significance probably refers to my connection with the St. Louis Spiritual Association. With thanks to the friends in your public circle, I am fraternally,

National Stock Yards, Ill.

(To the Editor of the LIGHT OF TRUTH.)

Dear Sir and Brother: In your issue of the 15th inst., there appeared in the Free Circle Department a message from Elsie and Eddie Baker to their father and mother at Farmer City, Ill., Mr. Lee Baker and wife. All of the parties are well known in this city where the Bakers have many friends and relatives, all of whom feel much interested in the message, and many of them know that the facts stated are true. I know Mr. Lee Baker very well, and took the precaution of writing to him before writing this letter of recognition. His answer is perfectly satisfactory on all points, and regarding the "request," he says on the Sunday evening mentioned we did sit in our home circle and make the request of our dear ones to go and impress them to give us a message, etc. The names, manner of passing out, and circumstances are all correctly stated, even to the identity of the grandmas who were the second wife of the grandpa Baker, which fact will explain the words, "I mean my papa's mama." Such messages and their recognition are important facts in our philosophy. Let us have more of them. Yours fraternally,

M. W. PACKARD.

President of Progressive Spiritual Association of Bloomington, Ill.

The Progressive Lyceum.

All communications to this Department should be addressed care of Lyceum.

Opening Song.

THE LIGHT OF TRUTH.
There is a glow that glows afar
And through its portals gleaming,
A radiance from our friends afar
Their angels are revealing.
Countess.
Oh, angel friends and one is he
That gaze was left afar for me
For you, for me
We left afar for me.

Press onward then, though how may know
For heaven's gate is open,
Accept the truth and win the crown,
Love a everlasting crown.—Cen.
That gaze was left afar for all
Who seek through it salvation
The rich the poor the great and small
Of every tribe and nation.—Cen.
Beyond the river's brink we see
The friends that here were given
They wear the crown of life to-day
They leave us still to heaven.—Cen.

Silver Chain Recitation.

"WE ARE WIDER THAN WE KNOW"
Then who in the moon of brightness
Saw a shadow undimmed,
Hear it a voice that indistinctly
Whispered cautions to his mind
Then who had a ray of foreboding
That a peril may be near
Even when nature smiles around them
And thy consciousness hands thee clear
Trust the warning, look before thee
Angels may the mirror show
Dimly still, but wait to guide thee
We are wiser than we know
Countless chords of heavenly music
Struck ere earthly time began,
Vibrate in immortal concord
To the adorning soul of man
Countless rays of heavenly glory
Shine through spirit pent in clay—
On the wide world at the labor
On their children at their play
Man has gazed on heavenly secrets,
Sifted himself in heavenly glow
Seen the glory, heard the music
We are wiser than we know

Lesson for Consideration.

(NOTE.—All questions have many answers and we wish to have it constantly borne in mind that questions and answers here given are to lead to others and the free expression of thought and of views with the humility of seekers after truth and light and never in antagonistic discussion.)

What is the highest life?
The spiritual.
What do you mean by a spiritual life?
It is the ideal life, such as we refer to an angelic being, and of which the idealized Christ has been held as an example.

Wherein does this differ from religious life?
It is free from dependence or belief in creeds or dogmas. It may be attempted by those receiving all forms of belief. Are not mistakes often made?
There would be no progress were there not, for man would be already perfect.

The ancient belief was that the spirit, of itself, was antagonistic to the physical body, and through which all evil came into human life and the world; a theory received in re-incarnation of the Theosophists. Hence the triumph of the spirit was proven by its subjugation of the demands of the body. To inflict self-imposed pain; to suffer hunger, thirst, exposure, torture indicated spiritual excellence. It was an old Asiatic doctrine before the dawn of the Christian era, and excited a terrible influence on Christianity. It converted this life into a vale of tears, and made death a relief from the bondage of the body. It shadows the present with its pessimism, and is fossilized in Church creeds.

What is the interpretation of spirit life given by Spiritualism?

A life in accordance with the laws of physical and spiritual being; that is, perfect health and purity of the body as the earthly temple of the spirit; obedience to the physical conditions, because on them rests spiritual growth; the doing of that which has immortal relations in preference to that which relates to this life alone; the cultivation of love for others in preference to self; the ever-present consciousness of our position as immortal beings; and of the overshadowing presence of our spirit friends—in brief, a natural life.

All the true value the advantages of this life bestow are measured by the gain thereby of the spirit in culture and preparation for its onward journey.

THE USE OF MOTTOES.

In the order of exercises, each member, when called arises and repeats a motto, a brief paragraph or sentiment, as Sunday-school attendants repeat verses from the Bible. The leaders or parents give these to the younger groups, but the older members have not only the sacred books, but the entire literature of the world to select from. Where the members are faithful and come prepared, as they should, this becomes an important feature of the session.

Closing Song.

HOPE THAT BREATHES OF SPRING.
Leaf by leaf the roses fall,
Drop by drop the springs run dry,
One by one, beyond recall,
Summer beauties fade and die;
But the roses bloom again,
And the springs will gush anew,
In the pleasant April rain
And the summer's sun and dew.

So in hours of deepest gloom,
When the springs of gladness fail,
And the roses in their bloom
Drop like maidens wan and pale,
We shall find some hope that lies
Like a silent germ apart,
Hidden far from careless eyes
In the garden of the heart.
Some sweet hope to gladness wed,
That will spring afresh and new,
When grief's winter shall have fled,
Giving place to sun and dew
Some sweet hope that breathes of Spring,
Through the weary, weary time,
Bidding for its blossoming
In the spirit's silent clime.

A bill is before the Michigan Legislature providing for the inspection of all private institutions by the Board of State Charities and Education, to ascertain from time to time whether they contain inmates whose liberty is restrained. The object of its enactment is to get at the inside workings of nunneries, monasteries, houses of good Shepherd, etc., of which many unsavory tales are told, and to bring them into line with American principles and demands.

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CINCINNATI, O., SATURDAY, APRIL 1, 1893.

The LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.
When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.
Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.
Rejected MSS will not be returned without postage accompanying the same—nor preserved—and thirty days after receipt.

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"He's true to God who's true to man; wherever wrong is done, — To the humblest and the weakest, 'neath the all-ubiquitous sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

NOTICE TO SUBSCRIBERS.

A number of our subscribers have, to our sudden discovery, fallen in arrears within the past two weeks, and not wishing to deprive them of any of the numbers just now—as they may be interested in the story—we did not cut them off as it is our custom on such occasions. But we would like to impress on our readers the fact that in the multiplicity of weekly receipts—however small the remittance—lies our success and the continuance of a good paper. Those who are interested, therefore, should renew promptly.

The date of expiration of everyone's subscription is plainly printed on the little yellow slip containing the address—either on the paper or the wrapper—and if every reader will take the trouble to examine this a moment, he or she will see at once whether or not a subscription is due. If in arrears we request you to favor us with a renewal at earliest opportunity. We dislike to discontinue the paper, as there are a large number who respond immediately with a reprimand when we do. But even these are sometimes forgetful of their duties in not giving an occasional glance at their wrapper-address and its accompanying dates. It does not pay us to hire additional clerical force, and have extra notices printed for mailing, to give special notification of every expiration of subscription, so we must rely on the memory of our readers and the tag on the wrapper.

At one dollar a year it can not be expected that we should have a working force as that of a more expensive paper. Ours is partly a missionary work, and our readers should make themselves missionaries in our behalf, either to send us an occasional subscription for a friend, or at least, pay up their own promptly.

A SPIRITUALIST.

"Are you a Spiritualist?"
"I am!"

"That is a brave answer, and now why are you a Spiritualist?"

"Because I have received manifestations which were a demonstration. It is not a faith, a mere belief with me; it is a knowledge."

It is exceedingly well that doubts and vain expectation have disappeared in certainty and with a knowledge of the life which is the heritage of all is made clear as the sunlight, yet there is something more than this; something that rests upon this knowledge which is of even greater value. If this knowledge breeds content with its mere reception, without reaction on the character, it may become an element of weakness rather than strength.

The question of character is not are you a Spiritualist, but what have you done and what are you doing with your Spiritualism? You belonged to some Church, and attended regularly, believing that your eternal welfare depended on supporting the enterprises of your society, paying the minister, and liberal giving to missions. You were always troubled with doubts, which you referred to your own sinfulness. You met with the phenomena of Spiritualism and were convinced. How free you were! The sunlight flashed over a new world. No more doubts or fears. Life was not given even to the meaneast for the purpose of eternal torture. You ceased attending Church, for the sermons became as sawdust; you gave no more to the support of preachers or missions. You sat down content in your own house, and a great calm came over your soul. The terrible journey over the theological marsh-lands is finished, and no one can blame the weary for taking needed rest.

After this rest comes greater responsibilities. By your conversion the moral and social questions of the day have not been changed. This solution may have been given to you, in which case your responsibility is increased. The world may not have to be saved from original sin, but it has to be saved from ignorance, and Spiritualism, by placing the torch of truth in your hands, furnishes the means and issues the command. It presents the higher life in a glory and beauty as no other system has before.

You are a Spiritualist? Then you are spiritual, and your life is filled with its spirit. You live not only for this life, but for the eternal relations of the next. You are constantly asking yourself if the glorious ones who come in their unbounded affection to walk with you are not grieved by your failures to reach their lofty ideal.

A Spiritualist may not believe in verbal prayer, but his life ought to be a constant prayer, an aspiration for the pure, the noble, and the true.

Oh, it is thrillingly sublime, this consciousness that we are walking side by side with angels! That we are incarnated angels, and that the dear immortal ones expect of us angelic thoughts and actions! That it is required of us to subjugate the lower faculties to the higher; to place the iron heel of the spirit on the selfish and animal desires which come up from the physical side of our nature.

Has Spiritualism made us spiritual? If it has not can we truthfully say that we are Spiritualists? When we become converted to the new belief shall we leave all the active charities and educational enterprises to the Churches? There is as much destitution, ignorance, vice, and crime in the world as before, which someone must become interested in. Is it not self-evident that with our new light our responsibility has multiplied, for it is eternally true that to the one with ten talents, ten times as much is demanded as of him who has only one. The Spiritualist having become spiritualized, filled with the consciousness of the ideal life, is under obligations to carry his knowledge into the affairs of life. He must not hold himself aloof from the vital problems of the hour, on the solution of which the welfare of the race depends. Of all others he is the most thoroughly equipped and most capable, for not only has he his own intelligence, but he has that of the spirit world.

BURYING THE DEVIL.

It is interesting to the student of psychology to observe the constantly cropping out of traditions and myths, whereby the superstitions of ages long since past appear in the present, anachronisms as strange as though some monster of the early world should creep from the rocks in which its bones are encased. One of these myths is that of the coming of the Messiah, which has been held by nearly all races of mankind and from earliest recorded ages. As the effect of this belief there has been a succession of Messiahs, and the world has never been free from them.

Schweinfurth and T. L. Harris were later advents, but Coloma, Mich., is made famous as the dwelling place of the very last "Son of Man." The latest miracle of this Coloma Messiah was to bury the devil! He converted a Methodist brother by the name of Burbank, who could not tolerate the sisters wearing feathers in their hats.

The Messiah, who has the euphonious name of Carter, told Burbank that he was possessed with the devil, and that the said devil must be buried. Why not? The devil was run into swine, and thence into the water, why not into the ground? Carter took the devil in his hands, as he claimed, and Burbank a spade. The hard work fell on the latter, for he had to dig a deep hole. The Messiah prayed! Then, as the report has it, he said in a stern voice:

"Satan, stand forth; for many years hast thou plagued this immortal soul, never till now regenerate. Hast thou sought to say why I should not consign thee to endless oblivion?" The devil spake not.

"By thy silence dost thou condemn thyself," exclaimed Carter, "so down thou goest, most damnable fiend. Here we bury thee forever."

He thrust the devil into the hole, and Burbank shoveled in earth. As they walked away Burbank looked back and thought he saw some commotion in the piled up dirt. Carter said that it was the dying struggle of the devil.

All the Messiahs have a bout with the devil, and yet as long as ignorance exists the idea of a devil will linger, coming to the surface at times in some gross and repulsive form.

Carter did literally just what all the preachers in Christendom are praying to do every day. He vanquished the powers of Satan. It may be asserted without fear of contradiction that Spiritualism gives rise to no delusion like or akin to this. For examples of religious absurdity, one must go outside its ranks.

RUSSIA AND CHRISTIANITY.

The Review of Reviews prints a notice of an article by Lady Herbert, in the Dublin Review for January, on the greatness of Russia and her debt to Christianity therefor.

Lady Herbert's article is a summary of "Father Vanutelli," a Roman Catholic priest's description of Russia. The most salient point in the article is upon the bearing of Christianity on Russian civilization. He says:

"I can not understand how it is that so many persons who visit Russia write about it afterwards without alluding to the main characteristics of the people. Without an appreciation of their religious aspect any description of Russia must be wholly incomplete. The Christian idea is predominant everywhere, and nowhere does Christ reign to such an extent as in Russia."

And nowhere can there be found a greater despotism nor a more prolific ignorance. Wherever Christianity is official, as in Russia, the degradation of the masses takes a corresponding place. No people can be free and truly prosperous with orthodoxy as the essence of their being. This priest argues that Russia has a great mission before her in the "destruction of the Ottoman Empire in Europe, and with it Mahometanism, then the crushing of the revolutionary spirit, which is invading all other European countries, and the arresting of the extension of Jewish influence, which is making ever-increasing progress elsewhere."

Of course, all this is to be accomplished by reason of the supremacy of the national religion; and in this respect Russia only repeats all history where an established religion rules the State. There never has come anything but bloodshed, persecution, and tyranny from the coalition. That Russia is the most despotic country in Christendom is proof enough that Christianity has the strongest foothold there.

POOR INFANTS.

The opinion prevails that Presbyterianism is responsible for the doctrine of infant damnation, and Jonathan Edwards brought the principles of Calvinism to a logical conclusion, in the awful sentence that "hell is paved with skulls of infants not a span long." This is erroneous, as will be seen by the following extract from that high Catholic authority, The Month (London, Eng.):

"We have nevertheless to allow that the great majority of infants who die before the age of reason, even in these Christian days, die with the guilt of original sin still upon them, and are excluded from the kingdom of heaven. One or two Catholic theologians have expressed an opinion, or indulged a hope, that God gives to all such, at the last moment of their lives, a supernatural grace, whereby they are justified before God, and so qualified for entrance into heaven. Such an opinion is, however, untenable in the face of the teaching of the Catholic Church, which assumes that there are many who die in original sin, without having committed any actual sin. Nor again can we admit the opinion of Cajetan, who asserts that the children of Christian and Catholic parents, who, without any fault on their parents' part, die without baptism, can, according to God's ordinary providence, be saved by the prayers of their parents. Here and there it may be that God, by an extraordinary intervention in behalf of someone of his faithful servants, may grant such a privilege to some favored little one, but only by a very special miracle of grace, and as a rare exception to the general law. We have, therefore, still some millions of infants dying every year, who will forever be excluded from the vision of God."

Every year millions of infants are mercilessly sacrificed to this inhuman Moloch, simply because thousands of years ago the father of the race did exactly as God created him to do! Since which time all his posterity has rested under the curse of the Creator, who might with a single thought bring regeneration, yet remorselessly allows the great stream of human beings, weak, innocent, helpless in a great Niagara, to plunge into the abyss of hell!

He has delegated power to the priests to pray these infants out, and whether the poor little innocents burn forever, or ascend to the throne of the "all-loving Father," depends on the muttering in Latin of a prayer, more or less, by a shaven, crowned Dago, or the Rev. Father Flinnigan!

Road Department Memorial to Congress.

A memorial to Congress on the subject of a Road Department in the Federal Cabinet has been formulated in behalf of thousands of citizens by Col. Albert A. Pope. The petition sets forth:

"That there be founded in the city of Washington, in the District of Columbia, a Road Department, similar to the Agricultural Department, for the purpose of promoting knowledge in the art of constructing and maintaining roads, and that in such Department provision be made for teaching students so that they may become skilled road engineers."

"In connection with this Road Department, that there be established a permanent Exhibit in which shall be shown sections of roads illustrating various methods of construction and also the best road materials and machinery."

"That Congress appropriate funds sufficient to erect a building at the World's Columbian Exposition for the purpose of a comprehensive road exhibit."

This memorial has been signed far and wide, and contains the names of many prominent men in the various professions. Among the signers are the governors of seventeen States; fourteen judges of the Supreme Courts and associates; thirty-one State officers; the officers of fifty counties, cities, and towns; twenty-two Boards of Trade and Chambers of Commerce; ten Agricultural, Farmers' Alliance, and Grange societies; ninety-two banks and safe deposit companies; twenty universities and colleges, and 305 newspaper editors. Various industrial and trades unions are also represented. The presentation of facts appertaining to the importance of good roads amounts to a demonstration, and is bound to awaken a more lively interest in this great reform.

Accompanying the petition are the resolutions of the Massachusetts House of Representatives relating to a National Department of Roads, and to a road-making exhibit at Chicago, embodying ideas substantially the same as those in the petition.

This indicates the right turn, and should meet with co-operation everywhere. The formal presentation to Congress of the petition will take place during the closing days of the fifty-second Congress, perhaps too late for any definite action other than to bring it before the country in preliminary steps looking toward the establishment of a Road Department.

A BIGOT JUDGE AND A FOOL DECISION.

Judge Geigerich, whom the saints preserve, has given the intelligent people of New York City another illustration of the beauties attending "The Mother Church," besides exhibiting his own true asinine qualities.

A young couple appeared before him the other day, says the New York World, and asked to be married. The Judge, who holds his position by virtue of the civil laws, asked them if they were Catholics. The prospective bridegroom replied that they were. "Then, why don't you go to Church to be married?" He was told that they preferred to be married by him. Whereupon the Judge said that as Catholics they ought not to be married in Lent and declined to marry them, and they left the court-house, saying they would go to Church and be married.

Is it not a contemptible state of affairs which permits a bigot of this character to disgrace the Court of Common Pleas in the City of New York? What is this Catholic Judge using that bench for, if not to further the interests of the Church, which does not recognize our civil laws as they relate to marriage? Citizens of the United States who marry in conformity to the civil laws are regarded as living in adultery, and their children illegitimate by the Church, to which this civil official gives adherence, and that Church dominates his acts.

Judge Geigerich should be made to feel a rebuke at the hands of the people, such as will give him to understand that the duties connected with his office do not contemplate Lent, water gods, holy-water syringes, nor any other humbug connected with the Catholic Church. If parties desire to be married, it is his business to marry them, provided there be no civil disability in the contracting parties. Our laws declare marriage to be a civil contract. A priest has no right to question those laws; far less right has a judge to juggle with them in the interest of a priest.

SOME GOOD THINGS IN NAZARETH YET.

It must be pleasant reading for the members of the National Reform Association and kindred flocks of the Lord's sheep who want God and Jesus Christ engrafted on the National Constitution to note the signs which point to a more complete separation of State and Church by measures largely in the hands of Churchmen themselves. Bishop Galloway, (Episcopal) of Mississippi; Rev. Dr. Penick, (Baptist) of Louisiana, lead the movement in the South, and prominent heads of Churches in the North favor the reformation. Briefly, it consists of a more vigorous support of our common school system, perceiving in the system the bulwark of American liberal institutions, the banishment of prayers and Bible reading in the schools and the abolishment of chaplains in Congress and State Legislatures. These reformers believe, very properly, that all religious instruction should be left to the Churches, and that no part of the expense of such instruction shall be appropriated from any public treasury. If these demands are carried out the infamous spectacle of transforming the Federal Senate Chamber into a Roman Catholic funeral vodoo entertainment, with candles on the speaker's desk, and "holy water" squirting on the pates of dignified Senators, will not be repeated. One resolution adopted by the Protestant Episcopal Bishops of New York agreeing with the Methodists was: "That the education of the Indians should no longer be farmed out by the Interior Department to religious sects."

It is significant of the enlightenment of the age that moves of this kind are being made and by those, too, who are the inheritors of a theological system that has always frowned down any innovation that put the people and their rights ahead of the gods.

The Czar a Spiritualist.

A correspondent writes: "Is it possible that Alexander, the Czar of Russia, known as a tyrant, is a Spiritualist, as so declared by Hudson Tuttle in his tract, 'What is Spiritualism?'"

D. D. Home, the celebrated medium, whose life reads like a tale of the imagination, became a great favorite at the court of Louis Napoleon and of the Czar. Both his first and second wives belonged to the oldest and most exclusive families of Russia, were cousins of the Czar, and related as nieces to Count Alex. Axakoff who, as hereditary governor of a province, stood near the throne as minister, and a voluminous writer on Spiritualism. It was through spirit messages that Nicholas II. liberated the serfs, as it is said Lincoln's proclamation of emancipation was first emphatically forced on the President's attention.

In the interesting volume of Mr. Home, "Incidents of my Life," and in the recent tribute of his gifted wife, "D. D. Home, his Life and Mission," these facts with countless others are set forth, showing not only that Nicholas II. was a Spiritualist and held seances with Home, but that his successor and the leading men of the Court were favorable.

A MODERN FABLE.

It is refreshing to see a paper like the New York Evening Post, which ranks as "true blue" Presbyterian, take off the heresy-busters with the following:

"Two astronomers were once talking about the other side of the moon. 'I think,' said the first, 'that the other side of the moon is absolutely and perfectly flat, without imperfection, unevenness or mark of any kind.' 'It may be so,' replied the other. 'But the fact that the side which we see is very rough and uneven would seem to weigh against your theory.' 'No matter,' said the first, 'our society holds that the other side of the moon, as originally made, is without error or imperfection of any kind. If you object to this you may, in fact you must, retire from the observatory.' 'But,' said the other, 'may I not study the side of the moon which I can see?' 'No, indeed,' was the reply. 'No man can be allowed to use these instruments who does not subscribe to the infallibility of the moon's other side; it's a flat doctrine of this observatory, and must be believed, in order to the right seeing of any or all of the heavenly bodies.'"

The moral which it appends is that the decision of the astronomer did not affect the facts, nor prevent the heretic from going on with his study of the face of the moon which was visible.

SANDWICHING SPIRITUALISM.

As peculiar a scheme as ever entered the head of man is that of James Emerson in his "treatise relative to the testing of water-wheels and machinery." He is considered in all matters of hydraulic engineering as first class authority, and his book is a manual on the subject, and has reached the fifth edition. Not content he had sandwiched between turbine wheels and the laws of power transmission pages on Spiritualism, education, and the most fantastic and striking pictures illustrating passages of the Bible, for which Mr. Emerson has no sort of reverence.

It shows more than ordinary bravery for a man who has devoted his life to preparing a standard book, on a mechanical investigation, achieving remarkable success, to jeopardize all by bringing in themes not at all connected and calculated to awaken the anger of his opponents. It requires equal courage to declare himself a Spiritualist, and endorse a series of wonderful manifestations he describes.

M. S. 45.

This is the year we now write on our record of time, having entered it on the 31st of March. The world over it is celebrated; for it is as wide-spread as Christianity, even if not as high up in numbers. But Modern Spiritualism has made more progress in forty-five years than Christianity did in its first three hundred, and is already far ahead of the most liberal and advanced of Christian sects in having the knowledge of facts that St. Paul advised the Church to add to its faith. If not interfered with through the ignorance of law-makers, Modern Spiritualism will yet make this generation happy in the knowledge that there is no death—that we shall not only meet again, but that there never was a separation except in appearance. We know that it is only the body that is dead, and that the spirit is ever with us and ready to communicate if we but open the way in a home circle—the holiest of all seance chambers.

ILLINOIS has a bill before its Legislature, which, if passed, will put any single one of the old "blue laws" into the shade. It is to suppress fortune telling and the forecasting of future events, either by means of trance-mediumship, Spiritualism, or other occult means, regarding persons who practice them as common swindlers; and anyone advertising him or herself as such, either by hand-bill or through the press, shall be guilty of a misdemeanor; and anyone caught printing, distributing, mailing, or selling a newspaper, book, or hand bill containing such an advertisement shall be subject to a heavy fine. If nothing else, this onslaught on their constitutional rights should make Spiritualists organize for protection, and demand a carrying out of the Federal Constitution by their State governments.

We are not living in Galileo's time that we must retract a truth. The latter had no constituents to uphold him, but Spiritualism has many, both active and consenting advocates, and can prevent the passage of such a bill by timely petitions and proper representation in the fore. But should it pass, it will not affect Spiritualism in private. Home circles will continue, and before long the very men who were instrumental in having the bill passed will find themselves with a mission on hand to have it revoked.

NIKOLA TESLA, the young Austrian electrician, is the only rival of the "Wizard of Menlo Park," Edison. In reading about the wonderful productions of these two men, the exploits of Jules Verne's heroes, or the fairy legends of all time and of any country pale with insignificance. Nikola Tesla is as yet only thirty-six, and his invention of the alternating current is an old one, and yet he has perfected his apparatus to a degree which enables him to produce an alternating current of 1,000,000 vibrations per second, such rapid waves that they cause no effect on the human body. He produces light without making heat or combustion, but the light can be changed so as to produce both heat and combustion when required. Think of a light that will not burn up the oxygen in a room. He has a machine that will make ozone, and claims that he can dust the whole world. If ozone can be produced in such quantity, no one need ever die of consumption or suffer for the want of fresh air.

DEACON CONE was expelled from the Hustonville (Ky.) Baptist Church because he passed the communion to a Presbyterian brother. This does not speak well for a Protestant denomination in this era of liberal views in religious matters; but Deacon Cone may console himself with the fact that heaven is reached by many other roads beside that which the Baptists travel. No one religious denomination has a monopoly on the toll-gate of Christ's kingdom. Jesus did not proclaim any restriction on his followers, and is more apt to admit those who shared the same broad and liberal view with himself than those who would deny a fellow mortal salvation because he differed with them on a mere matter of man-made theology.

ELLIOTT SHEPARD has laid down the editorial pen so far as this mundane sphere is concerned. He was suddenly summoned to the beyond on the 25th ult. from his earthly home in New York City. He was a very religious man, for a great journalist, and thus must have had some sort of hopes of a future life. He will not be disappointed, and we wish him more than he hoped for—a broader heaven than his religion taught. We sympathize with those who mourn his loss, but can assure them that it is only temporary. There is no death: what seems so is transition to a higher and brighter sphere of soul activity. Where there is love there is reunion, sweeter than earthly religion ever dreamed of.

AN exchange says: "The jury in the Vera Ava trial at Geneva, Ill., on the 24th ult., returned a verdict of guilty, fixing the value of her plunder at \$735, and her term in the penitentiary at two years. The jury deliberated about four and one-half hours. The verdict did not in the least disconcert Vera."

SUNDAY is as much man's as any other day of the week. Those who try to deprive him of it for the benefit of the Church are robbers in the name of religion.

THE WOMEN'S CLUB.

Conducted by EMMA R. TUTTLE.

SHE WHO IS TO COME.

A woman—is so far as she beholds.
Her one beloved is her face.
A mother—with a great heart that enfolds
The children of the race.
A body, free and strong, with that high beauty
That comes of perfect use, is built thereof,
And mind where Reason rules over Duty,
And justice reigns with Love.
A self-potent, royal soul, brave, wise, and tender,
No longer blind and dumb.
A human being of yet unguessed splendor,
Is she who is to come!

—Charlotte Perkins Stetson.

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something good to say; whatever is of daily interest and moment to you, will be to the members of our Club. Consider yourself expected to do your part in entertaining the others. Please write on one side of the paper, and address all matter for publication to Emma Rood Tuttle, Berlin Heights, Ohio.

WOMEN'S CLUBS.

There is no disputing the fact that women's clubs are fast preparing women to take their places as executive workers in nearly all matters of public necessity and pleasure. They are rapid educators of a class which is alive to its own needs, and which has grown tired of snailing along on the road to independence, doing chores nights and mornings for its "schooling." The speed of that method is not adequate to the requirements of the age. Woman has discovered herself—that she has brains, capabilities, wants; that, though man gives her a play-house, dishes, dolls, and leaves her to amuse herself, she does not want to stay in it all the time. Men have clubs where they eat, drink, sport, "initiate," and never over tax their brains; women have clubs where they aid each other in brushing the dust of ignorance and prejudice out of their eyes, writing essays, discussing them, take up reform work in various fields, unknit the strings with which they are tied and learn to run alone. The leading article in the March number of *Worthington's Magazine* is by that exhaustive and able liberal writer, Sara A. Underwood, on the Chicago Women's Club. It is an astonishing revelation of what patient plodding and an earnest desire to know and to do will bring about. We are told that the first six years of its life it was purely evolutionary, making no attempt to take up outside work.

It was organized in 1876 with a membership of twenty-one women, and now numbers more than five hundred. The club is divided into six committees, respectively entitled, "Reform," "Home," "Education," "Philanthropy," "Art and Literature," "Philosophy and Science." Every member must be a worker in one of these committees. The first seven years were devoted to the discussion of such topics as Free Trade, Spencer's Sociology, Heredity, Sculpture, Socrates, Italian Renaissance, Monopolies, Relation of a Representative to his Constituency, and all things within the lines of women's interests.

In 1883 the club began outside work. Its first effort was the club's free kindergarten for poor children. This was fostered by the kind until it became independent and needed its guardianship no longer.

The protective agency for women and children, whose object is to give legal and friendly assistance to those who are poor and in need of it is another good work it has brought about. The demand for this is told in the fact that the first year it had only 156 cases entered, but in 1892 it had 1,347 to be investigated.

Other associations owe their birth to the club, such as the Industrial Art Association, the Society for Physical Culture and Correct Dress, and the Women's Physiological Institute. The recently passed State law for compulsory education was constantly agitated and sustained by the club. But I have not space to more than hint at the grand achievements of this Chicago club, and it is a type of those in most of our cities and towns. The article by Mrs. Underwood is elegantly illustrated, containing portraits of fourteen distinguished members.

Among the good results of the training received, Mrs. Underwood counts "independent thinking and research; the knowledge of individual capacity and limitation; breadth of views from hearing all sides; intellectual hospitality to the opposing thought of others; honest admiration for the merit of other women; control of emotions; cohesion of thought and accuracy of statement."

This flourishing women's club contemplates owning a home in the near future. We wish it the greatest good luck.

MY PINK CUP AND SAUCER.

It is a pretty affair, of the palest tints, and on one side is a faint landscape in greens and browns. It is composed of a stream, a bridge, an old house, the greenery of sward and trees, and some children at play. It is pleasant to look at, and tea always seems to have a more delicious flavor sipped from its shell-like bowl. But the most charming thing about it is the garland, which memory keeps in perennial beauty, encircling it. It was given to me by a little boy who left this world and its precarious chances at the age of fourteen, and in such a sad, shocking manner. He was a manly little fellow, fond of boyish sports and always wanting to do his part, even to returning gifts. One Christmas I sent him a nice pair of skates, and he brought me with a profusion of thanks my pink cup and saucer. I always think of him when I use it, and wonder how his life is going in heaven. "But," you ask me, "how did he happen to go there so young?" By a chance gunshot, and it came so near being avoided. That is the way many of our calamities come to us—just the choice of a word or an act decides weal or woe, and we choose the wrong one because we are blind, blind.

It happened in the glorious October. This boy's sister and another young lady were coming through the glowing woodland to take tea with me, and I had invited him to come, too, which he intended to do, but a little comrade came by his home and called him to go hunting. So he changed his plan and went. He was tired, for he had been helping his aged grandfather to pick apples, husk corn, and make things ready for winter.

He should have rested quietly at home.
For weary arms are sometimes treacherous,
And weary feet are likeliest to trip.

The boys had scarcely reached the woodland when, parting in the bushes, a gun-report startled his comrade. Going around the clump of bushes he found his companion lying on his face, dying. His weary feet tripped and his gun discharged the load in his jaw, from which it went to his brain. His mother was a widow, owning property, and he used to say: "I don't see why mamma shouldn't vote as well as the men; she owns property and pays taxes." He was a noble boy who gave me the pink cup and saucer.

Written for the LIGHT OF TRUTH.

THE WHIP OF FASHION.

BERTHA J. FRENCH.

Fashion is the *hete noire* of women's existence, and it is the black beast that often destroys health, comfort, and beauty. The rapid flight of fashion from one extreme to another extreme has made a burlesque of womanhood. But in all the ugly forms in which fashion has ruled its devotees, has it ever appeared so grotesque as when caged in *hideous hoops*? Crinolines is the subject now uppermost in the minds of feminine fashionables.

"To crinoline or not to crinoline, that is the question."

Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fashions, or to take arms of common sense against a sea of foolishness and by opposing end it.

'Tis a consummation devoutly to be wished. What woman would bear to grunt and sweat under a load of crinoline? But the dread of what other women may say paralyzes the will and makes us follow like puppets the strings of caprice rather than travel the royal road of womanly independence. Thus fashion does make cowards of us all. Yes, and caricatures of us all if we allow ourselves to be engaged in hoops.

That style of dress should be chosen that allows comfort, convenience, health, modesty, and beauty. Hoops are antipodal with all these. In one way hoops have been of utility. They have furnished an inexhaustible fund of funny things for the newspapers to say about us. They have given new vitality to the caricaturist, caused sparks of sarcasm to fall from clever pens; given a new text to preachers, essayists, and dress-reformers.

And we, like little guilty children with fingers in their mouths, stand in the storm of sarcasm knowing that it is all true. "Aye, there's the rub," for nothing is so cutting as truth.

Every woman is a representative of her sex, therefore as long as one woman deforms herself with outrageous fashions the shadow of her shallowness falls upon the whole.

May woman more and more take advantage of the broader educational facilities now opening to her; interest in science, art, literature, and politics will draper in softer hue the drudgery of domestic duties. She will no longer desire to "kill time," nor have the time to kill in "thinking up" something bizarre to wear. Scantiness of time will necessitate the adoption of the artistic simplicity that characterized the Grecian dress. Among the Greeks beauty was a passion, a study, a religion; they never deformed themselves with hoops, bustles, frills, and furbelows, but arrayed themselves in classic robes compatible with health and comfort, therefore the highest beauty.

"The apparel oft proclaims the woman." We may have to choose between the *fashion* and the *franchise* if the generality of men's views are similar to the bachelor's of whom *Harper's Bazaar* tells the following: "He was discussing the subject of women's rights with his vis-a-vis at dinner. After proing and conning for a few minutes, the lady asked: 'Candidly, sir, why do you oppose giving the franchise to women?'"

"You will excuse me for saying it," he replied, "but I have not sufficient confidence in their capacity to conduct government affairs."

"But what evidence of woman's mental inferiority to man can you advance?" persisted the lady.

The bachelor thought a moment and then answered slowly: "A simple fact is enough to satisfy my mind, and that is the frightful way in which they do up their back hair."

But let us hope that both crinoline and cholera are only a "scare." In ignoring the crinoline Mrs. Cleveland and the Princess of Wales have set a good example. We may escape the deformity, for are not ultra-fashionables analogous to sheep? Do they not always follow the sound of the bell, especially if it has a "four-hundred" kind of a tinkle. But if in the conflict twixt common sense and hoops, the hoops are victorious, "it is a fashion more honored in the breach than the observance." Better be antiquated and self-respecting than a self-shackled slave smarting under the whip of ignorant fashion.

[Written for the LIGHT OF TRUTH.]

WOMAN.

The following essay was written by Miss Lucy, the sixteen-year old daughter of Willard J. Hull, the eloquent advocate of free thought:

Woman, the so-called *wake* woman, and man, the so-called *strong* man, are equal.

Woman, the mother of the race, the life-giving fount of purity and love, whose life in the past ages was servitude and constant slavery, has at last attained that standard where man must look upon her as his equal.

He, in his vanity, his supposition of superiority has been asleep. Woman, in his belief, was weak and therefore he made it his duty to command her actions and rule her in all things.

She must wait upon him, slave for him, bear all the ribaldry he chose to thrust upon her, and obey all his wishes in silence.

She could hold nothing as her own. Her name in any legal transaction was void, and therefore disregarded. Mighty man must do it all.

He did not inquire into the *mind* of woman. If he ever did the knowledge he acquired by so doing was known only to himself. It was a great thing for him to think that he had some one to rule and domineer over, and he must not be deprived of that privilege.

It seemed to be essential to his existence to set himself up like a scarecrow for woman to fear and bend in mute supplication to his every move.

But, as the saying is: "There is an end to all things mortal." There must also be an end to this, and he must be made to see his error.

The same vanity of the past dwells in the hearts of men of the present time, but it is of no use to them and they are compelled to stand by and see woman rise higher and higher in strength and power.

Some, horrified at this turn of affairs, sink off into a corner and wail because of it, complaining that all man's peace has flown on the wing of the wind.

And yet, put these same men in a quandy and they will turn to her and ask her aid.

Then to his abject horror he sees that woman has turned her attention to political matters, and as if knocked on the head with a cane, he is stunned when he hears "women's suffrage" talked about, and wants to know "what they will be doing next?"

Why should not woman share in the suffrage of our country? Woman, as man's equal, must share with him this right.

The defects in our government are many, and they appeal to woman's judgment; she sees where a man does not. She does not wish to hold a political office for the purpose of taking advantages, nor for the purpose of tearing everything to pieces. Her idea is to make better those parts which are wrong, and cleanse our government.

This is what she is working for. She does not harbor one thought that she will make man run off and hide, or make his life miserable, but she would keep him upright and manly, a companion to her in her work, and let the world see that they are equal.

Man instinctively turns to woman for council and her judgment is respected, so should it be with the laws of the country.

Woman is a citizen, she lives under the laws of the country wherein she resides, and she, with man, should be allowed her share in making those laws.

This is her future work. There are obstacles, but the tact which aids her in all else will aid her here, and she will overcome them.

MEDIUMS AND LECTURERS.

Mrs. Mary C. Merrill has located temporarily at West Thirty-second Street, New York City.

Carrie C. Van Dusen will attend to calls from spiritualists, societies of the Spring months. Address: Geneva, O.

Will C. Hodge would be pleased to make lecture engagements. Address: 315 West Van Buren Street, Chicago, Ill.

Abbie F. Watkins desires engagements to lecture, especially on Humanistic Holism. Her address is Greenview, O.

F. Gordon White, trance test, and platform medium, may be addressed for engagements. Permanent location, 20 Bishop's Court, Flat C, Chicago.

Dr. T. F. Casterline of Edgar, Neb., would like to arrange with societies for lectures and experiments in hypnosis during next Fall and Winter.

Mrs. S. C. Scovell, lecturer, trance test, and psychometric reader, will accept engagements. All correspondence answered promptly. Address: 1001 McGee Street, Kansas City, Mo.

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements. Will also speak at funerals. Address: 474 South State Street, Chicago, Ill.

Until further notice Dr. C. T. H. Benton can be addressed for lectures, etc., at 716 Sixty-third Street, Englewood, P. O., Chicago, Ill. Instead of 400 Buckner Ave., Peoria, Ill. will also attend funerals.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address: 130 Locust Street, Mt. Auburn, Cincinnati, O.

Hudson Tuttle and Emma Rood Tuttle are engaged to lecture before the Spiritual Society of Columbus, O., the first and second Sundays of April. They will also assist in the organization of a progressive lyceum.

Owing to the discontinuance of the Gould Independent Lecture Course in Cleveland Willard J. Hull has the month of May on his hands and is open for an engagement for that month. Address: 51 East Broad Street, Norwich, Conn.

Mrs. F. Adams, formerly at 110 East Twenty-sixth Street, Minneapolis, Minn., is now principal of the female department of the Minnesota Magnetic Sanitarium, and should be addressed Mrs. F. Adams, Lock Box 357, Austin, Minn.

Mrs. Sophronia E. Warner-Bishop, who has been in the lecture field thirty-nine years, desires to receive calls to lecture for the remaining time of 1893, and for the entire lecture season of 1894. Address: Box 774, Traverse City, Mich.

Mrs. Hattie C. Mason, speaker and test medium, speaks in Fitchburg, Mass., April 9th, and has April 10th and 21st open. Societies wishing her services for the Fall of 1893, and season of 1894 may address her at West Concord Street, Boston, Mass.

Mr. Geo. W. Walwood, trance lecturer, of Hamilton, Can., contemplates a tour of lecturing through Canada this season to spread the cause of Spiritualism. He will be open to engagements in the States from July 1st next. Address to Hamilton, Canada.

E. Andrus Titus, South Abington, Mass.—who has come into Spiritualism through the doorway of incontestable demonstration, after having for years held a strong post in the Baptist denominational clergy—will answer calls to speak wherever his services are desired.

W. A. Mansfield, the slate-writing medium will start from Cleveland, O., April 1st for a professional tour through the States. Those living in towns or cities where a medium is needed should correspond with him. Address: permanent 615 Society for Savings Building, Cleveland, Ohio.

Mrs. A. H. Luther may be addressed during the month of May at Washington, D. C., June, Western New York, July and August, camp meetings, September and October are open dates. November and December of 1893 are engaged.

G. H. Brooks speaks in St. Louis in April. He resumes his place as Chairman of Haslett Park Camp Mich the coming summer. His permanent address is 144 North Liberty Street, Elgin, Ill.; but while in Topeka it is 327 Topeka Avenue. He will attend funerals or weddings.

Mrs. Adeline M. Glading will lecture during the month of April in Indianapolis, Ind. Will answer calls for week-day evening lectures during the month in near-by towns or cities. May be addressed 100 N. Mississippi Street, Indianapolis, Ind. During May she will lecture in Anderson, Ind., every Sunday.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps. Also desires engagements with societies for the months of February, March, and April as platform test medium. Address: 264 East Main Street, Piqua, Ohio.

Abbie N. Barnham, of Boston, is speaking this month in Brooklyn, N. Y., Conservatory Hall, to fine and appreciative audiences, this being her third engagement in this city this season. She has recently been speaking in Boston, Everett, Taunton, Manchester, N. H., and Providence, R. I. Please address Boston, Mass., Station A.

Mr. F. A. Wiggins, lecturer and test-medium, Salem has the following disengaged Sundays for the year 1893: June 4th and 11th, and November 10th. All other Sundays for 1893 are engaged. During March he speaks in Lynn the 5th and 12th; in Providence, the 19th; in Haverhill, the 26th, and March 1st for the Boston Spiritual Temple Society. Address: 37 Boardman Street, Salem, Mass.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to and subscribed before me in my presence, this 6th day of December, A. D. 1890.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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No disease so terrible, because none so fatal. Use Dr. Hoxie's Certain Croup Cure at the first appearance of any soreness or inflammation of the throat. It will soothe the irritated membranes, relieve the chills and fever, and prevent the development of diphtheria. No opium in any form. Causes no nausea. 50 cents. A. P. Hoxie, Buffalo, N. Y., Manufacturer.

If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unnecessary.

A. WILLIS, Materializing Medium.

264 E. Third St., Cincinnati.
Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at 2 o'clock. Every evening Monday and Tuesday excepted. At 10 o'clock. Take Fifth Street cars running east to Third and Lock.

No one admitted without recommendation or introduction from some well known spiritualist.

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Sessions for Trumpet and Independent Voices Tuesday and Thursday at 10 p. m., and Tuesday and Friday at 8 p. m.
Materialization sessions private and by special engagement only.
Private Trumpet sittings daily.

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Will give sittings for information and tests every day, Tuesdays and Saturdays excepted.

Mrs. J. H. Stowell, TRANCE MEDIUM.

468 Baymiller Street, CINCINNATI, O.
Sittings daily for information and tests from 8 a. m. to 4 p. m.

Mrs. Josephine Ropp, Trumpet Medium.

534 Powers St., Cumminsville, CINCINNATI.
Will hold circles on Mondays and Wednesdays at two and eight o'clock p. m., and Saturday evenings at eight o'clock at Central Ave.

D. S. Johnson, MATERIALIZING and TRUMPET MEDIUM.

25 W. Eighth St., Cincinnati, O.
Circles daily at 2 and 8 o'clock p. m., Saturdays excepted. No one admitted without recommendation or introduction from some well-known spiritualist.

F. M. DONOVAN, Independent Slate-Writing Medium.

525 McMILLAN AVE., Walnut Hills, Cincinnati.
Will give sittings daily, Wednesdays excepted.

Mrs. Hannah Clayton, Deputy N. D. C. Developing Medium.

Will attend private classes at their own homes in and around Cincinnati. For terms address, Box 106, Carthage, Ohio.

MRS. PLYMOUTH B. WEEKS, Trance and Test Medium.

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At home every day, Tuesday and Wednesday afternoons excepted, from 9 a. m. till 5 p. m.

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Melted Pebble Spectacles restore lost vision write for illustrated catalogue and how to be fitted by my new clairvoyant method. Spec. tacles sent by mail.

Dear Bro. Poole.—The glasses came O. K., and Mrs. Howe is much pleased with hers, and her eyes seem to be improving since she commenced using them. Mine, too, are all I could wish—the best of any I have ever used, and I have had several pairs before that, but did me very good service. They give an easy, restful feeling to the eye, and are so clear that one almost forgets that they are not a part of the natural eye. My eyes grow younger by their use.

Fredonia, N. Y. LYMAN C. HOWE.

SOUL-READING, Psychometric Delineation.

Mrs. A. B. Severance the well-known and successful psychometer has always been held in high esteem for her powerful powers in diagnosing and prescribing for diseases also giving character readings of those interested parties. Her late husband was a successful business man. But of late she has been a devoted mother, which enables her to give greater time to these directions than ever before. Send for a full and complete Fall Delineation \$1.00 and a recent stamp. Brief Delineation 50 cts. and a recent stamp. Address Mrs. A. B. SEVERANCE, 130 Main Street, New Waterbury, Conn. W. W. Co. W. W.

Spiritual Advance.

A quarterly spiritual journal, devoted to camp news, and matters pertaining to the science, philosophy and religion of spiritualism.

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A tonic for the nerves, an antidote for Malaria and a preventative of Cholera. Sent by mail for 50 cents. Address this office.

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Chronic diseases particularly solicited. Long standing chronic troubles, considered incurable by the general practitioner, readily yield to my treatment.

On July 21, 1886, I was taken with a severe attack of Diphtheria, and for three weeks I neither ate nor drank. At the end of that time the membrane came off my throat, leaving me nearly exhausted, and so weak that I could not move without assistance. After remaining in this state for several days, I became wholly paralyzed, and for three months I was unable to get out of bed. I was then cured by Dr. J. C. Power, who came to me and offered his services, saying he thought he could cure me. I submitted myself to his wonderful treatment, and in less than three weeks I could walk alone, and in one month from the first treatment I received from Dr. Power I dressed myself and one and a half years later I was nearly cured. I improved so fast under the doctor's treatment that I soon became strong and as well as ever. It has been five years since that time and I have not known a sick day since.

H. K. M. WHITTIER.
All letters for diagnosis must be accompanied with a lock of hair, 50 cents stamps, full name, date of birth, postoffice address, county and State. DR. J. C. POWER, Lock Box O, VINTON, IOWA.

An Astonishing Offer.

Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

DR. A. B. DOBSON, San Jose, California.**The Blind Clairvoyant, Prof. HENRY W. SINCLAIR**

Will send by letter a life-reading of the Past and Future with DATES. Mail lock of hair and One Dollar. Address, Prof. HENRY W. SINCLAIR, Boyden House, 276 Union St., Lynn, Mass.

YES YOU CAN

Get well. Send \$1 for a Bottle of Elixir of Life. A spirit remedy. Purely Vegetable, and Magnetized. Positively restores life. Thousands rejoice over its cures. For blood, liver and kidney ailments there is no better remedy made. Send for circular. DR. E. K. MYERS, CLINTON, IOWA.

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Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and I will diagnose your disease free with the aid of spirit power. DR. S. S. WILLIAMS, Lake Geneva, Wis.

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Send four 2-cent stamps, lock of hair, name, age and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Shirley, Mass.

This to you who are sick:

Send name, age, lock of hair, and five cents in silver for a clairvoyant diagnosis of your disease, or \$1.00 which will include character-delineation and other valuable information. Hundreds of first-class testimonials. Send stamp for circulars.

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DR. F. L. H. WILLIS

May be Addressed Until Further Notice 46 Avenue B, Vick Park, Rochester, N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of

NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—Mrs. Pennel has removed to 24 Carlisle Avenue.
—Dr. J. W. Westerfield and wife, of Anderson, Ind., spent a few days in the city last week, and honored our office with a visit.
—Brother G. H. Brooks is booked for St. Louis, Mo., for April, and the friends may address him at 1115 Autumn Street, care M. Gottler.
—Mr. Edgar W. Emerson paid our sanctum a visit last week, and expressed himself highly pleased with our new quarters. He will be a welcome guest in Cincinnati during the anniversary.

—Mrs. A. H. Luther closed her engagement with the Union Society last Sunday and goes to Pittsburgh, Pa., for April. May she be blessed with good health and strength to be used by the forces of the other world for many years yet ere she be permitted to depart from us altogether.

—Mrs. Maggie Stewart left for Burney, Ind., on Friday, the 24th ult., for a week or two to labor for the cause with friends in that place. She will return home by way of Anderson, Ind., stopping off at that city to visit with friends and attend services at the new temple.

—Dr. Samuel S. Terry, Rochester, Ind., passed out of the mortal at his home, on Monday morning, March 22d, aged sixty-eight years, four months and eleven days. The Rochester *Republican* of same date devotes a column in eulogy of Dr. Terry, who was a staunch advocate of our cause.

—Col. John Cunningham, of South Carolina, a well-known Spiritualist, both in Charleston and New York City, where he did some private missionary labor for the cause he espoused, has passed to the immortal shore. Col. Cunningham had a brilliant mind, but was advanced in years and ill health when the light of Spiritualism came to him, and was thus prevented from becoming one of its public workers. He had a fine address, was a logical reasoner, and able to cope with anyone in debate on all popular topics. He had been in his time a lawyer, a journalist, a military chieftain, and a politician.

—Concerning the whereabouts and present engagement of Dr. A. W. S. Rothermel, in whom the friends of his mediumship exhibit a marked interest, we elicited the following, viz: That he is not holding seances now on account of the many engagements he has in locating mines by the aid of his psychometric powers, travelling much in forest thickets and on mountain sides, roughing it for weeks at a time, and thus in no proper condition to give passive sittings. He has located rich gold mines in Georgia, several of which are ready for the mill, and some for sale. In Tennessee a silver mine of which even Colorado has not its equal. In Missouri and Kansas he has located lead, of which information will be given if applied for. The doctor has also been successful in locating gold and silver mines in Colorado, some not far from Denver, where he is at present and where he may be addressed, care of box 1017. He also thinks that psychometry will supersede geology in time as a science, the essays already showing that geology is but an infant against it, or in its infancy as a distinct science.

—On Wednesday evening, the 22d inst., the Union Society entertained quite a large audience with a trumpet circle, our local mediums tendering their services for the occasion. Everything passed off harmoniously, and everybody went away feeling better for having sat in a circle where spirits congregated and bless with a magnetic influence that is wholesome and comforting. On the same evening Mrs. Luther entertained a like number of the friends at Greenwood Hall with an interesting lecture on a timely topic, in which she made some telling hits, if the generous and often enthusiastic applause may be taken as a criterion. This enabled those who preferred lecturing to phenomenal seances an opportunity to make use of their Wednesday evening, which has become a fashionable mid-week holiday among the Spiritualists. On the Sunday evening following the phenomena and the philosophy were interblended again at the Union Society, with Mrs. Luther attending to the latter and several other mediums to the former.

Mr. H. W. Archer writes that in reply to the many letters he receives daily concerning his mediumship, etc., he would like to say that he has three years with strong mediums himself before he became fully developed; that he has had materializations for ten years, which were first manifested in San Francisco; that he is thirty-five years of age; that his parents were Protestants and knew nothing of Spiritualism; that he does not develop mediums by mail through any method whatever; and that individual sitting will prove to anyone whether he has mediumistic power or not, and also recommends the reading of instructive books during this interval, such as Hudson Tuttle's and Abby Judson's works, and Eugene Crowell's Primitive Christianity and Modern Spiritualism. He also recommends patience. He also wishes to state that all his time is taken up for April, May, and June at Columbus, Springfield, and Cincinnati. After that he goes to Chesterfield Camp, and from thence as the guides direct.

Spiritual brightness illuminated G. A. R. Hall last Sunday evening, March 26th, and the surroundings once more had the appearance of the old Union Society of the past. Not only in numbers, but in the familiar faces, smiling and greeting each other as in days gone by. Many had come to bid Mrs. A. H. Luther farewell, as it was her last evening, and many to bid Mr. E. W. Emerson welcome, knowing that he was to be present. Even the spirits seemed to be overjoyed at the happy reunion of the many friends, for never were the tests of spirit-presence better demonstrated than on this special occasion. Mrs. Luther overdid herself in a lecture on Spiritualism relative to the anniversary, depicting its portent in glowing words and reviewing the grand results it had achieved for the benefit of humanity in the past forty-five years. Her lecture was grand and interesting throughout, full of pathos and practical talk, eliciting applause and enthusiasm at many passages, frequently interrupting her in her discourse. But Mrs. Luther would not be disturbed in her equanimity. She continued where she was momentarily forced to hold up without a break in the thread of her story, pouring hot-shot into fossilized credulism and giving credit where such was due. She not only gave facts, but philosophized on them, and compared them with the erroneous teachings of the past concerning a belief in immortality. Aye, she said more things in one short hour than a page of this paper could hold, and gave attentive listeners more to think about than the average preacher can give in fifty-two Sunday sermons with week-day sermons thrown in. But there is only one Mrs. Luther, and many regret that other communities are as much in love with her as this one. Everyone, however, wished her a safe arrival to the next station where the people are to be blessed by her presence. At the close of her lecture, the president, Mr. E. O. Hare, extended the thanks of the society to her in heartfelt words for her efforts and solicitation in behalf of those whom she served. After a hymn by the audience, Mrs. Ropp, a favorite medium, was invited to give tests of spirit-presence. Names are nothing, so to speak, for this lady to obtain from the "gates ajar." Within twenty minutes she mentioned forty-five, all of which were recognized except two. She not only gave the spirit names, but in most instances the names of the mortals for whom they were intended. To a colored sister present was not only given the names of her two children in spirit, but her own name, and that she had an article on her person belonging to one of these spirit children, which was all corroborated. Mrs. Plymouth Weeks then gave a number of neat little tests, which elicited a pleasant feeling generally on account of the unique manner in which they were presented. Then came Brother Emerson's turn. While he only gave a few tests, they were beautiful in their portrayal—comforting, soulful, elevating, and picturesque to the lover and student of figures and symbols. Mr. Emerson still holds the first position in the ranks of test mediums of this phase, as well as the first place in the hearts of Spiritualists generally, whether they care for tests or not, for Mr. Emerson is not only a true Spiritualist in the fullest term, but a man whom everyone can love as a brother, respect as an individual, and confide in as a friend. Added to all these qualifications are naturalness and modesty, which certainly must place him in high grace with the spirit world, and make him one of their most favored instruments for their work of mini-terring to humanity. Mr. Emerson is on his way from Florida East, having simply stepped off at Cincinnati to honor his friends with a visit and take a rest. But he has kindly consented to serve the Union Society during his rest, and will be here to give zest to the anniversary exercises. Thus the friends have a rare treat in store for to-morrow and the days following. The anniversary program will be carried out according to this plan:
Sunday morning, short lecture by Mrs. E. A. Kibby, and tests by local mediums. Afternoon, anniversary lyceum exercises. Evening, lecture and tests by Mr. Emerson, assisted by local talent.

Monday afternoon, conference. Evening, short lecture and tests.
Tuesday afternoon, conference. Evening, lecture and tests.

Wednesday evening, supper and social by the Ladies' Aid. Among the mediums not mentioned above, who will aid in the exercises, are Mr. H. W. Archer, Mrs. Weeks, Kopp, Pennel, Sagmeister, and Steelman-Mitchell.

The hall will be profusely decorated, and everything done to make this anniversary one to be remembered with pleasure.

Hamilton, Can.

Every Sunday service at Hamilton is attended by as much religious zeal and enthusiasm as it is possible to throw into a body of truth seekers and spiritual investigators. The appearance of strangers are ever noticeable. From a small body of some half dozen honest and fearless thinkers the association has grown into a body of about forty paying members. This shows real progress and a determination on the part of the originators to push matters for the general advancement of the cause. A well-filled hall every Sunday to listen to the grand and impressive lectures given under spirit inspiration by Brother George Walrond is a sufficient testimony that the services are highly educative, instructive, and elevating.

The subjects are chosen by the audience, and handed, in writing to the chairman of the evening. The questions are of every conceivable nature, though, as a rule, they touch upon Spiritualism, religion, theosophy, mesmerism, hypnotism, evolution, science, the spirit world, matter, spirit, and matters of a kindred nature. "Hamadrydes," the Greek control, deals with every question in a manner and with a comprehensiveness that gives satisfaction to one and all. That there is a marvelous power behind the consciousness of our medium everyone acknowledges, even skeptics and opponents admit this. Some say it is sub-consciousness, but the true Spiritualists, who have gone through the educative process of spiritualistic science, know that underlying the human organism there are avenues through which the spirit enters and gain complete control, and voice their spiritual thoughts on subjects of interest to humanity. This has been so in every age of the world's history, it is so to-day, and will continue to be so long as a human being remains upon the earth.

Man's relation to the spirit, and the co-relation of the of the spirit world to the earth makes this law of spirit communication an absolute necessity.

Revelation and inspiration are the mighty rivers of wisdom, flowing ever from the fountain springs of the Great Spirit of all, through the intelligences of many spirit spheres, finally passing through the mind of man for the enlightenment of all, who are in search of truth. The crystal waters of truth, no doubt, become tainted with extraneous matter in their labyrinthine course from spirit to matter, but the truth is there, nevertheless, though hidden it may be often in the mists of our own ignorance.

Brother Robinson ably occupied the chair on Sunday last, while the guides of Brother Walrond discoursed eloquently on "True Religion and True Science, the Salvation of the Human Race."

CORR.

Austin, Minn.

Presuming that your readers would be interested in an account of the condition of spiritual matters in this locality, I will write a short article, giving our intentions and what we have accomplished.

We held a meeting at Dr. Razer's sanitarium on March 10th, for the purpose of organization; but the weather was such as to preclude a large attendance. The few who braved the elements were addressed by Dr. Razer on the subject, "What is Spiritualism, and why we should organize." The address was edifying, pithy, and to the point. After the address Dr. Razer's Indian control, Tuscarora, gave a number of tests of such a nature that they were absolute "clinchers," and were the source of much amazement to the skeptics present. Tuscarora confined his tests to those who were skeptical thus placing his labors where they were most needed. I admire his good judgment in that matter.

Owing to the small number present we delayed organization until Sunday, April 2d. By that date the weather will be settled, and a good attendance possible.

What a splendid paper you publish. Every Spiritualist should subscribe, and see to it that at least one more person place his name on your list. Dr. Razer instructed me to say to your readers that for ten cents in silver and five postage stamps, or twenty five cents in any shape, he would give their cases clairvoyant diagnosis with advice and send them the LIGHT OF TRUTH for three months.

I have read the attempted explanation of Anna Eva Fay's feats of magic in her entertainment, published by a contemporary, and want to say that it is an explanation that does not explain. I see a different explanation offered by a Chicago secular paper, in which the occurrences are laid to a little boy concealed under Miss Fay's dress. This explanation is worse than the former's theory. Both are far from correct. Miss Fay does the entire performance herself, without the aid of a confederate. This being the case there are probably thousands of your readers who would be pleased to have it explained in such a manner that they can perform the feats themselves, which they can not do by following the theories of any explanation I ever saw offered. If you think it would be interesting matter for your readers I will write an explanation that explains.

J. G. F.

Alameda, Cal.

If you knew how it thrills my entire being to receive the mail which brings your pure, clean paper, and with what avidity its contents are devoured, you would feel in a measure repaid for your untiring work in furnishing so good a periodical at such a low price; and I wonder that every Spiritualist in America, who has two dollars in his pocket does not at once forward half of it for a yearly subscription. If it contained nothing but Mrs. Lillie and Abbie Judson's letters it would be worth the dollar. Only think, ye comfortably housed Spiritualists, as you read Miss Judson's letter in the 18th ult., of the self-sacrifice that this noble woman made to pursue her missionary work; leaving her school that was patronized by the wealthiest and most respectable classes to give to the world the glad tidings of an immortal existence, that so called death has no power over the spirit. That the cord which binds loved ones together can not be severed. Then ask yourselves if you are justified in withholding hospitality or even the needed sum to pay hotel bills. Well do I know, by experience, how she felt circulating her own hand bills in rural districts, after securing a place in which to speak, simply because she aimed to do good in small places instead of gaining popularity by visiting only large cities. Henry C. Wright, I think it was, said through a medium that if he had his life to live over he would lecture in the byways, in hamlets instead of cities, among the peasantry where susceptible souls to angelic influences are to be found.

Dear Miss Judson, how I would like to take you to my home and "heart, humble though it be, until you were well and strong again. I have slept on downy beds in palaces and on straw beds in shanties in my pilgrimage during the past thirty years. If those who could entertain us would only consider that we are human like themselves, and would consider us a part of the family, allowing us to rest, instead of loading us down with a recital of their first experiences (thinking thereby to entertain) and let us live plainly with no parade or extras, we would be the better prepared for our spiritual work. We have found such homes in our travels, and friends long to be remembered, but at present are house-keeping and prepared to entertain patients who may want our treatment, though still holding our Circle of Harmony at 909 1/2 Market Street, San Francisco. On a recent Sunday morning Bishop A. Beals gave a very fine address at my meeting, followed by Mr. Charles Lawhorn, and John Slater in a neat little speech and poetical improvisations, and followed by Dr. Robbins introducing Mr. Howland, the singing evangelist, now a Spiritualist, whose remarks and chant were well received, followed by Dr. Robbins himself and Mrs. A. Field, test mediums. All testified to the harmonious influence that pervaded the hall, and expressed a desire to be present whenever it was possible. So we feel encouraged to continue our Sunday forenoon meetings indefinitely as it is the only place in the city where the platform is free and untrammelled by cold formality.

MRS. F. A. LOGAN.

MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION.

The tenth semi-annual meeting of the Mississippi Valley Association and celebration of the forty-fifth anniversary of Modern Spiritualism will be held in the Unitarian Church at Moline, Ill., on Saturday and Sunday, April 1 and 2, 1893.

Business meeting of the association, Saturday, April 1st, at 10.30 a. m. Mrs. Helen Stuart-Richings, of Philadelphia, is engaged for the anniversary exercises, and will deliver three lectures during the session. Saturday evening 8, and Sunday at 3 and 8 o'clock p. m. Everybody invited. Admission free. Board at hotels from \$1 to \$2 per day.

WILL C. HODGE, Sec'y.

San Jose, Cal.

Your welcome paper arrives on time every week, and as the issue of March 4th came to hand, I hastily glanced over its columns and the word "San Francisco" arrested my attention—a short article over the name of M. Miller, probably sister Melissa—but how she could make such a grave mistake in speaking of the husband, she having been the guest of past my comprehension, she quite recently when employed by our society to occupy the rostrum in this place. They are indeed estimable people. He being at the present time president of the First Spiritualist Union of San Jose—and frequently plays cornet accompaniments to the piano and other instruments, adding greatly to the pleasure of the listeners. His wife has developed several phases of mediumship within the last two years, having a circle at their own residence every week. Mrs. McMeekin, with other mediums who attend our mediums' meeting on Sunday are often used as instrument to bring messages from spirit loved ones.

On February 26th, the children of the Lyceum presented their quarterly literary program. Some of the songs and recitations were excellently well rendered.

We have just obtained a quantity of Myra Paine's little work, "Spiritual Philosophy for the Young," and for a time will use it in place of silver chain recitations. It is an excellent work. I find that many of our youngest scholars are quite well posted in regard to the first lesson.

We had a general meeting of members and friends of the society to make arrangements to celebrate the forty-fifth anniversary. Committees were appointed for the purpose. We hope to be as successful in that direction as we were one year ago.

Our hall is well filled to listen to Mrs. Ladd Finnecan a test medium from San Francisco. I was well pleased to hear the acknowledgment of many fine tests. Mrs. Finnecan is acknowledged to be a fine business medium.

We can scarcely realize when reading Mrs. Lillie's communication that it can be possible that the earth can be frozen and the air bitterly cold in the east while here the flowers have blossomed all winter and now the apricot trees are covered with blossoms. But I must close ere I weary you.

MRS. H. L. BUCKLOW.

Since the above has been received, Mrs. Miller writes the following, which explains itself. "Allow me to thank you for giving space in saying a good word for sister McMeekin. But either I or the type-setter made a mistake concerning her husband. He is yet in earth life and is now the president of the San Jose society, and is a noble and an earnest man."

Monmouth, Kan.

A few weeks have elapsed since Mrs. M. Theresa Allen, finished her course of lectures here and at Pittsburg. She is now filling an engagement in Nebraska. While that locality is highly favored with the intelligence of that noble woman, the friends here lament her absence. However we are hopefully looking forward to the time when we may again have her in our midst. She gave us five very impressive lectures, with many most convincing tests. During her two months' stay at Pittsburg she finished up her grand work here by organizing the Spiritualist and Liberal Society with a membership of thirty to start with. The members have since increased to forty, and the society is progressing beyond expectation. Many have been led to the light, and many more are getting a glimpse under the misty veil. We have here, however, some opposition. There are three Churches in this little place, and from that source get a blast once in a while. But we notice those breezes have a tendency to fan the spark of light already kindled into a more brilliant flame.

A man stopped off here a few days ago, audaciously purporting to expose Modern Spiritualism. His exposure, however, did not amount to anything. After making some false statements on Spiritualism he performed a few tricks in cards, and slipped his hands and head out of the ropes prepared for that purpose. He then threw a curtain at the audience, telling them that was the way materialization was made. He then tried slate-writing, but made no imitation whatever. He then tried to imitate the great and grand medium of nearly 1900 years ago, by turning water into wine. This attempt was also frivolous, and while Church members left the hall feeling downcast and beat, Spiritualists were congratulating themselves that Spiritualism at least had got out of the man's reach.

We are desirous of living in closer communion with our co-workers in the cause of truth. Anyone wishing to correspond with our society can do so by addressing the secretary, Mr. W. H. Dunstan, Monmouth, Kan.

GEORGE COX.

Washington, D. C., Letter.

The Church of Spirit in this city is prospering and winning many converts to the true religion. On Sunday evening, the 19th ult., Dr. Bland delivered a very learned and forcible lecture to the "Seekers After Spiritual Truth" at the Typographical Temple, 125 G Street, on the "Development of the Faculties." Dr. Bland explained for the benefit of the uninitiated many of the beautiful truths of Spiritualism. He declared that the development of the mental faculties of a child was identical with the development of a race or of a nation. The lower faculties first made themselves manifest, then in a progressive scale other faculties come into play, each higher than the preceding. It is necessary to train and develop the moral faculties lest they be overbalanced by those of selfishness, etc. Dr. Bland declared that we would not have true civilization until man had so far advanced in the scale of development that he would no longer "do unto others as he would have them do unto him," but he would do more for others than he would require of them. After the lecture, Mrs. Whitman gave written communications to such of those present as desired messages from spirit friends. Nearly all present availed themselves of the opportunity. The Seekers After Spiritual Truth held a business meeting at the same place on Wednesday evening, 22d ult. It was resolved to pay off the debt of the society and re-organize. Mrs. S. Cowing, a local test-medium, gave an exhibition of her powers after the business of the meeting was over. The meetings held at the Metzgeroth Hall are largely attended and are doing much to awaken interest in the pure faith.

C. E. F.

Springfield, Mass.

At the annual meeting of the First Spiritualist Society, held March the 15th, Mr. J. M. Holcomb was chosen Clerk; Mr. J. P. Smith, Treasurer; John C. Baldwin, Mrs. J. P. Smith, and H. A. Budington, Trustees; Mr. C. J. Leonard and H. H. Childs continuing their term of office in the board by virtue of a former election. The trustees subsequently met and elected Mrs. J. P. Smith President.

Mr. J. Frank Baxter closed his present engagement Sunday, the 26th, with well-earned success, giving two excellent discourses and concluding the evening program by a first class test seance.

Mrs. Carrie Twing begins a month's labor here April 2d. She will hold two services each Sunday, and give a public seance on each of the four Tuesday evenings of the month. The lectures and seances will be held in the Ladies' Aid Parlors, in Foot's Building. Her address will be 93 Sherman Street.

Mr. Baxter, assisted by local talent, gave a very enjoyable musical and dramatic entertainment on Monday evening, the 27th, in the Ladies' Aid Parlors, which was attended by a large audience, and resulted in a generous sum for the treasury of the Aid Society.

Hamburg, Ia.—Dr. E. T. Dalbe writes that there has been unusual activity manifested in Spiritualism in Hamburg during the entire winter. Mrs. Lull, speaker and psychometrist, has been lecturing there about five or six months, and Dr. Henry Slade, the celebrated slate-writing medium, was there, and gave some remarkable tests.

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NOTES FROM ALL POINTS.

Akron, O.—A call is made for money to purchase a place for the burial of Katie and Margaret Fox. Spiritualism celebrates the anniversary of its birth this week. Let each society make it a day of entertainment, then give the proceeds to that fund. That is what we shall do here in Akron. Where shall we send the money? Yours—Louis Rasmuson.

Milwaukee, Wis.—Anniversary exercises will be held at the Milwaukee Progressive Society, Sunday, April 4, at 7.30 p. m. in Fraternity Hall, 210 Grand Avenue. Three seasons, morning, afternoon, and evening. Mrs. Sarah J. DeWolf, of Chicago, will lecture and give tests. Cordial invitation is extended to all interested in the cause.—Mary L. Van Horn, Vice President.

New Orleans, La.—Mabel Kline writes: On Thursday evening, March 19th, at our hall, 59 Camp Street, Dr. H. Stanley held a grand test seance. There was a fair audience and nearly everyone received a satisfactory test. The whole evening was devoted to tests. The Sunday following Dr. Stanley lectured and gave tests. Senator Smith, a Spiritualist for a great number of years, delivered a lecture Wednesday, March 24, at our hall, on the subject of "Medicine and the Doctors."

Brooklyn, N. Y.—The First Brooklyn Society of Spiritualists celebrated the forty-fifth anniversary on Sunday morning, and evening, March 29th, at Conservatory Hall, with a grand program, among which were an opening hymn, a recitation by Miss Ida Burnham, a mandolin solo, by Mr. Edwin Meyers, a song, by Miss Richardson, a lecture, by Mrs. Abbie N. Burnham, a speech, by Hon. A. H. Daily, a song, by Miss G. W. Wilson, a violin solo, and an organ solo, etc.

Cleveland, O.—Professor D. M. King speaks for the Progressive Thinkers' Association on West Side, Cleveland, O., on Sunday, April 4, by special invitation he is to deliver a lecture on the "Law of Heredity." This is the fourth time Mr. King has been called to deliver this special lecture in Cleveland. Let everybody turn out. He will have specimen copies of the LIGHT OF TRUTH and the Spiritualist, and receive subscribers for the same, only \$1 per year for both papers.—Corr.

Chicago, Ill.—The Spiritual Society of Occult Science, located at 116 Fifth Avenue, has been holding meetings at 10.30 a. m. every Sunday for the past five weeks, and have just completed an organization, with a promise of becoming a fruitful source of Spiritualism, spreading the philosophy of why and how we know man has eternal life. The prospect is that a large society will be established here at the center of business, where all parts of the city can be accommodated with one fare. It is proposed to have a lecture, and after the discourse invite discussion and criticism from the audience. At the close of the meeting a circle will be formed for developing mediums. The members only will be admitted to the circle. All persons wishing to investigate spirit science are invited to join the society.—Geo. W. Carpenter, M. D., President.

Detroit, Mich.—The increasing interest in Spiritualism in this city of late has culminated in the successful establishment of regular meetings every Sunday afternoon in Fraternity Hall. We expect to hold anniversary exercises either Friday evening, the 31st, or on Sunday, April 2d, on which occasion the newly developed lecturer, pianist, vocalist, and test medium, Mrs. Minnie Carpenter, of this city, will take the prominent part. Mrs. Carpenter has been very successful as an inspirational and trance medium. She is a native of this State, and has only been practicing her mediumship about three years, and commenced lecturing less than one year ago. I have had many opportunities of testing her powers, and I consider her the most promising medium that has been developed in this vicinity. Yours—Augustus Day.

Buffalo, N. Y.—The world moves, and we of Buffalo are in the swim to stay, and at the present time are making preparations for commemorating the forty-fifth anniversary of Modern Spiritualism, which we intend to celebrate on April 2d. Mrs. Cecelia M. Nickerson, of Boston, will be with us then, and we are looking forward to a good time, as we have quite a quantity of splendid talent in our lyceum, and also several members of our society who are, if not quite equal to Ingersoll, able to tell the truth better than Moses could. Mr. Oscar A. Edgerly has just closed a month's engagement with us and has proved himself satisfactory, both as a lecturer and a medium. Mrs. Carrie E. Twing will be with us in May, and we hope to secure the service of Mrs. Waite, of San Francisco, for June, and then close for camp meetings, as some of them open the first Sunday in July. Brady Lake Camp will open then, and your correspondent now intends to put in the two months of July and August there. Yours—J. W. Dennis.

Nashville, Tenn.

Herewith please find statement of principles of the First Spiritualist Church of Nashville, Tenn.

Our Church is increasing in numbers and influence. Mr. Nellie Ulrich, our pastor, who has been absent from the city at New Orleans recuperating her health, shattered by overwork in the spiritual field, received an ovation from the public at our Monday night meeting. Every chair in the hall was filled and many persons standing. After a short discourse by Professor John Moseley Clarke and some tests by Mrs. Williams, Mrs. Ulrich answered for more than an hour mental questions from persons in the audience, everyone of which was recognized. Her friends were proud of her. Among the hundreds of mediums that I have met with I know of none who can equal her in this respect. We are greatly rejoiced at her return. Very truly, A. B. C.

[The "Statement of Principles" referred to are very good, and would well serve as a missionary tract to send to those who are in the dark concerning the religious side of our cause. Ed.]

Magnetic Healing.

Magnetic healing by the laying on of hands has been common in all ages. It is more common and more successful to-day than ever before, because men and women are wiser than formerly, and also because the nervous system is more responsive to suggestion and to that psychic force of which we know so little. Magnetic physicians are too often under a cloud, partly because the profession and people generally do not like to endorse them, and partly because some of them are pretenders and some are incompetent.

In my opinion and from my experience, magnetic treatment can often be employed in nervous diseases and when persons have been exhausted by over-work or other causes to great advantage. It is not hypnotism, it is better. It brings into use a higher power, a more spiritual one. Of those who employ in their practice this wonderful curative agent is Dr. C. C. Wakefield, 237 West 126th Street, New York. He is an educated physician and also one with that great gift of healing by the laying on of hands. I know him personally as an honest, faithful, competent man, whose services, were his gifts known, would be in constant demand.

DR. M. L. HOLBROOK.

ATTENTION SPIRITUALISTS!

The First Society of State Spiritualists and Liberals of Delphos, Kansas, appeals to all Spiritualists and Liberals in behalf of a worthy mission. We are not begging, nor do we ask something for nothing.

Our society has in contemplation the erection of a hotel upon its beautiful grounds, in order that we may accommodate the visitors attending the camp.

The projective movements are now ripe for actions. Our association is legally chartered and stock issued. We can not carry to completion our work without some assistance, we therefore, call upon all those who can help us in any amount to subscribe for as many shares of stock as convenient for them. The stock is fixed at one dollar per share, and every share has an intrinsic worth, being fully represented in property. This camp is destined to become the representative camp of the West, being located in one of the most fertile valleys in the State; a salubrious climate, a fine farming country, and in all a pleasant place for the home-seeker. It being the State Camp, with legally authorized power to institute auxiliary societies, schools, sanitariums, etc., makes of it an accomplishing future for all who invest in its stock. We make this proposition: To every one who will subscribe for five shares or more, we will send the LIGHT OF TRUTH for one year to any name designated by them.

Now, friends, here is an opportunity to spread the good cause in a two-fold way, and thereby help to build up the future work of Spiritualism.

For full information and details address I. N. RICHARDSON, Sec'y, Delphos, Kan.

WORLD'S FAIR VISITORS.

Will find nicely furnished rooms with hot rolls and coffee for breakfast within ten minutes' ride of the World's Fair grounds, for \$1.50 per day, by applying in advance for the number of rooms and the length of time required.

Mrs. E. Marion will open her home to only a limited number of first-class people. None others need apply. Address 52 Oakwood Ave. Chicago, Ill.

Cut this out for future reference.